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*I will cease to sit repining while my duty's
call is clear ;*

*I shall waste no moment whining and my
heart shall know no fear.*

*I shall not be swayed by envy when my
rival's strength is shown ;*

*I will not deny his merit, but I'll strive to
prove my own ;*

*I will try to see the beauty spread before me,
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*I will cease to preach your duty, and be more
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JANUARY
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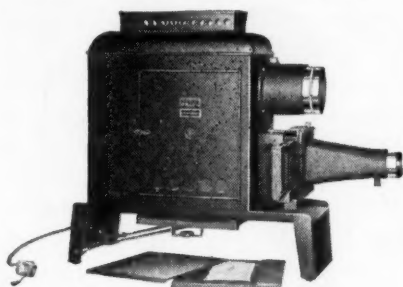
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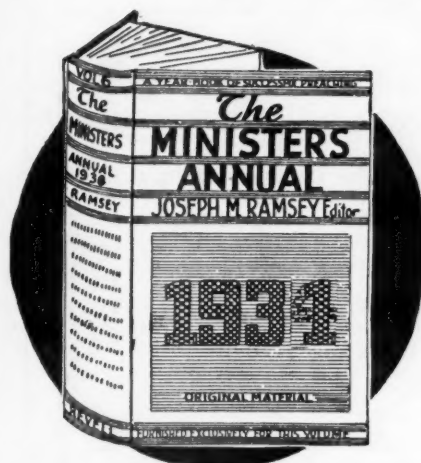
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THE EDITOR'S DRAWER

Real Efficiency Conferences

During the past ten years I have filled hundreds of engagements, speaking in the interest of church efficiency. Yet I have always felt the limitations of a single hour for so great a subject. For that reason the carefully laid plans of the churches of Frankfort, Indiana, interest me very much.

The churches of that city have invited the Editor of *Church Management* to be their guest for the following:

Sunday evening—Union meeting of participating churches.

Monday Morning—Ministers and Church Officials meeting.

Monday Afternoon—The time will be devoted to conferences with individual churches with specific problems.

Monday Evening—Dinner meeting with attention directed particularly to lay workers.

This looks to me like a big advance in the whole idea of church efficiency conferences. I wish that I could claim credit for the idea. But I can't. Instead, I think, it must go to Dorsey F. Pitman, president of the Official Board of the First Christian Church of Frankfort. WILLIAM H. LEACH



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

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MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



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Edward E. Buckow—Business Manager

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Religious Best Sellers

November, 1933

Pilgrim Press Book Store

(Chicago, Illinois)

The Short Bible—*Goodspeed and Smith*
 Hope of the World—*Fosdick*
 Christ and Human Suffering—*Jones*
 Christ in the Silence—*Andrews*
 What Can a Man Believe?—*Gilkey*
 Career and Significance of Jesus—*Denny*

Board of Publication Methodist Protestant Church

(Baltimore, Maryland)

Christ and Human Suffering—*Jones*
 He That Cometh
 Sermons from the Parables—*Chappell*
 Richmond Hill Sermons—*Jones*
 Hope of the World—*Fosdick*
 Paternoster Sheen—*Mackenzie*

Morehouse Publishing Company

(Milwaukee, Wisconsin)

A Child's Story of Jesus—*Ryan*
 The Episcopal Church—*Atwater*
 In God's Presence—*Gilman*
 The Abundant Life—*Bell*
 God's Board

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Ministers' Manual 1934—*Ramsey*
 Tarbell's Teachers' Guide, 1934
 Christ and Human Suffering—*Jones*
 Resurrection of the Dead—*Barth*
 Hope of the World—*Fosdick*
 Finality of Jesus Christ—*Speer*

The Religious Book Club

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 Theism and the Scientific Spirit—*Horton*
 The Finality of Jesus for Faith—*Martin*
 Christ in the Silence—*Andrews*
 Christmas Tidings—*Auld*
 The Bible and the Quest of Life—*Curry*

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We recently had a request from the Congressional Library at Washington, D. C., for copies of *Church Management* missing from its files. Most of these we have been able to supply. But we have exhausted our supply of copies for April and October 1930. If any reader has available these copies which he is willing to supply the library we shall be glad to forward them. Or if he prefers we will send him information regarding mailing and he may send them direct.

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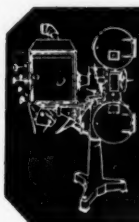
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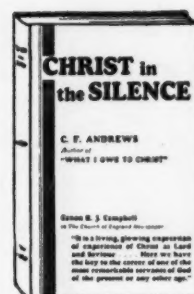
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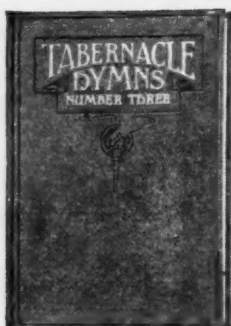
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CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

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JANUARY, 1934

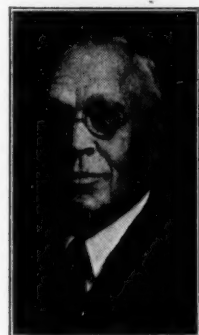
Building A World View Church

By Henry H. Barstow

Is yours a church with a world view? Dr. Barstow, veteran pastor, gathers from his experience to show just what constitutes such a church and the leadership which produces it. It is an interesting and valuable story.

LEST someone scan the theme with his telescope wrong end to and reduce its meaning to that of missions merely, as commonly interpreted, let it be understood at the start that while it includes missions it gives the

word a meaning vastly wider than the ordinary garden variety. It overleaps all moss-grown garden walls, expands all earthly horizons and putting the world in its vest pocket, so to speak, sweeps out into the eternal fellowships Christ saw from the Mount of Transfiguration. In other



Henry H. Barstow

words a world-view Church must see two worlds at a time, the here and now that is without and the "beyond that is within."

Two tendencies at present antagonize this point of view: first, the tendency of a machine age and a mechanical world philosophy to ignore if not scoff at the life beyond as a character motive; second, the tendency of the local church to become an end in itself rather than a means to the kingdom of God in the community and the world. Against both these tendencies the real spirit of Christ in the church has had to fight ever since the Sadducees representing the first tendency and the

Pharisees representing the second combined for his crucifixion.

Unless the pastor of a church recognizes the presence and the menace of these anti-Christian tendencies in his own heart and in the attitudes of his church he will never understand why it is so hard for him to secure a spiritual awakening in his church or get much response to his most eloquent missionary appeals. There are plenty of people in the church fold who in a casual unintelligent sort of way believe both in a life beyond and in missions, but whose lives are no more influenced by them than by their inherited belief in the denomination to which they happen to belong. Their "beliefs" are about as potent as the antique furniture that clutters their attics. Such folk are a far more serious handicap to building any kind of a Christ-like church than those who frankly deny their belief in many of the things to which the church is supposed to subscribe.

For these reasons the building of a world-view church is a far more difficult task than the building of a singing church, a praying church, a teaching church, a young people's church, a solvent church or even an evangelistic church. All of these, and many other types, largely concern matters close by and rather intimately associated with personal and family matters. None of them, in my humble judgment, can be accomplished with any adequate degree of sincerity or reality excepting as they are included in the scope and made to

contribute to objectives of a world-view church. In other words, unless the church has the outlook of Christ himself concerning the universal values wrapped up in his person, his life and death, his world-wide objectives and their timeless issues it is not truly a Christian church. To let Paul sum it up, "Unless we have the spirit of Christ we are none of his."

Two questions concern us: first, what is a world-view church? and, second, how build a world-view church? As to the first I would refer the reader to Paul again, especially to his superb characterization of the church as found in Eph. 2: 11-22 and 3: 14-21. Here is material that will richly reward the most careful and critical study, picturing in Paul's glorious Greek the tidelike sweep of God's purpose through all ages and areas and the transfigured image of the church as Christ's idealized temple built by the prayers and sacrifices of himself and his devoted saints. It is a vision in which the minister may well take a spiritual bath every Sunday morning before he enters his pulpit, no matter what his theme.

Perhaps the clearest way to set forth the meaning of a world-view church is to contrast it with certain familiar types that stupidly and persistently make its realization most difficult. In the first place, it is bigger than any denomination in the Christian system, though it may be denominationally connected. This includes a spirit bigger than mere loyalty to any doctrinal system, a capacity for distinguishing Christlikeness from ec-

clesiastical conformity, a profounder interest in what Christ himself believed than in what we may believe about him. Second, it is bigger than many of the things often emphasized as distinguishing Christianity from the non-Christian religions. In the field of missions the church of today has been increasingly forced to recognize and adopt the position of Luke when in the Book of Acts (10: 34, 35) he quotes Peter as saying concerning the case of Cornelius, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is acceptable to him." That is a true "world-view." Christianity's special contribution to it in the case of Cornelius and of every intelligent convert today from non-Christian religions is badly in need of a more clean cut analysis and statement than has yet been given to it, not excepting that in "Rethinking Missions". That much discussed book leaves something to be desired in this particular. It is, however, a brave and frank facing of the facts and has dramatically lifted into a living issue for the laity of the church a point of view long familiar to many missionaries and church mission boards.

In the third place, a world-view church must be bigger than all racial or nationalistic distinctions. Under that wholesale and wholesome application of the universal gospel of Christ there melts away industrial injustice, social discrimination, the war system and every form of color and class snobbery. It will retain only those group loyalties which have as their motive the cherishing of genuine human values and the cultivation of those spiritual inheritances and traditions which can be shared with other groups. Nothing that cramps human life can be retained. To illustrate let me use the words of Dr. John McDowell at the recent Presbyterian General Assembly of which he was elected moderator, largely on this issue: "Although it is not the business of the church to furnish to the world an economic program it is her business to see that no economic program is permitted to exist under which injustice and oppression find shelter." In that sentence is presented both a social ideal for the church, but also there is suggested the limits which the church must set to its own efforts in seeking that ideal. It is not its part to advocate or promote particular systems as such, but to create a public opinion, a social atmosphere in which systems whose results are anti-human will just naturally wither and die.

A world-view church both in its meaning and method will keep things in mind with their obvious relations. They are suggested in Matthew 17: 14. (Read the first eighteen verses.) The passage relates the story of the transfiguration and the healing of the epileptic boy: "And when they were come to the multitude, there came to him a man, kneeling to him, and saying, etc." Note the four personal elements: the Master, the

Borrowing Films From The Government

THE FEDERAL government has kept up with developments in the motion picture industry and has produced a series of sound films. These films are available for both sizes of projectors. In addition, sound movies are provided with the sound track on the film itself and with sound on separate discs, suitable to the two types of sound projectors. These details must be specified when "talkies" are requested.

The Office of Education has three motion pictures of its own which it loans to the public. They are: "Making of an American," "Twenty Centuries of Shorthand," and "High School of Commerce of New York City."

Another branch of the Department of Interior, the Bureau of Reclamation, has seventeen films for public use, ranging from "Apple Time on Yakima Project" to "Settlement on Federal Reclamation Projects."

A third branch of the Department, the National Park Service, distributes twenty-one movies presenting the wonders of the parks. One film, "Land of Flaming Canyons and Sublime Chasms," produced in colors, is exceptionally popular. "A Trip Through the Land of Flaming Canyons" has met a heavy demand.

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Condensed from *The Kablegram*.

disciples, the multitude and the man. Note also the sequence of events: the Master and the disciples approach the multitude; the man with his tragic human need comes out of the multitude to the Master for help; the Master relieves the man's distress by healing the boy; the multitude respond by awed astonishment "at the majesty of God." (Luke 9: 43.)

In this simple event is pictured the technic of the kingdom and therefore of a world-view church. The multitude is the world full of all sorts of people. "God so loved the world that he gave, etc." The man is the individual whose eternal interests Christ set above every other objective, ahead of any group to which he may belong. The disciples are the church which shares with him the task of reaching the world through the individuals who respond to him, thereby increasing their own number and creating a sentiment favorable to him and his purposes among the others. The Master, the multitude, the man, the church! He reaches the man through the multitude, the multitude through the man, and multiplies himself through the church.

Another thing in this old story must not be overlooked. The disciples were helpless to heal the man's need without the Master, or as he himself put it, without faith. (Matt. 17: 16-20.) The trouble in this case and also in the church today is a subtle but pernicious anemia that prevails among the leaders of the church. Under ordinary circumstances we do not notice it. But when times of strain and tragic human need come upon us as today we painfully realize our inability to meet the issue.

We are charging it up conveniently to lack of money. The facts are it was little better when we had plenty. A recent writer has said there are three things that must not stop because of lack of money, cultivation of Christian character, development of Christian leadership and building a Christian social order. These are world-view issues in every sense of the word and in every part of the world. The trouble is the church as at present organized and administered does not actually believe in any large and adequate way in its worldwide task, does not put any vital trust in the possibility of accomplishing it, is not sufficiently God-conscious to feel any compelling urge within it to risk the effort. What has been accomplished thus far in world evangelization, world peace, world good will in any form has been done by a pretty small minority of the church. (Brother pastor, how many in your membership are really keen about missions?) Fortunately in these days of amiable tolerance those who seriously push these issues are not ordinarily opposed by their fellow church members of the colorless type. If the pastor and his outstanding men and women are really both keen and intelligent they can build a world-view church which in its main policies and practices will increasingly reflect the mind of the Master.

It would be quite easy for me to conclude this article with a suggestion of programs and activities by which a pastor might lure or lug his people into some sort of missionary interest, the sort that gives to the benevolence end of the

(Now turn to page 170)

What The Depression Is Doing To The Churches

PART II

By William H. Leach

The opening installment of this study dealt with the subject of finance. This concluding paper is concerned with morale, social and spiritual. While the opening paper was largely pessimistic this one reveals rays of light breaking through to brighten the future.

THE usual theory is that, in time of trouble, men seek God. Many folks looked for a new religious interest in the depression. During the first few months appearances would justify such a prophecy. More people did seek the churches. But evidently something was lacking in the virtues distributed. 1931 and 1932 were fairly good church years. But 1933 has seen the church at low ebb, not alone financially, but in morale.



William H. Leach

Many place the blame upon a liquidated religious leadership. In a situation in which all logic would prophesy that men would be turning to God organized religion spoke haltingly. At a period when great affirmative beliefs should be spoken religious leaders have no satisfying voice. Unquestionably much of the blame should be placed here. But there are social and intellectual conditions in the world today which also influence the situation. Leaders are few in every line and calling. As average intelligence increases outstanding stars are few.

Religious leadership is confused, there can be little question about that. A good share of the preachers in the country today are working in a daze which has bewildered them for months. They have found no solution of their own difficulties and are hardly in a position to speak assuringly to others. Many people who have never been inside a church had reacted to financial losses and curtailing of income much better than some of our preachers and church members.

But the real cause of the present day apathy is not to be found entirely in

religious leadership. It is found rather in the breakdown of the whole success philosophy of life which was held a few years ago. Following the Darwinian age the world interpreted the theory of organic evolution to include every phase of life. People drank it in in a very naive sort of way. The real estate dealer who believed that values must go up and up and never go down made one application of this theory. The preacher who insisted that the church must grow bigger and bigger but never retreat made another. The interpretations were silly of course. But they made a working hypothesis. Now that philosophy has been wrecked and people find it difficult to make an adjustment to a new one suitable for the times.

The church was as thoroughly sold to this success philosophy as was business. Now that the idea has crashed to the earth it must expect the same negative reactions as have affected other institutions. If, during the years of prosperity, the church had maintained the New Testament idea of its purpose and remained a place of rest for the weary and fellowship for the saints, people would be crowding the sanctuaries by the thousands. But the prosperity of the world was the prosperity of the church. As civilization wavers at the brink of despair the religious institution reaps just what it has sown. Few people, who have associated organized religion with counting houses, are able to now see it as a place of inspiration for the faint.

Even more important in the situation has been the collapse of men whom the churches had trusted. The same men who have run our railroads and our banks have been responsible for the churches. The last few months of the depression with its bank failures have also brought a bankruptcy of moral individualism. People have followed the investigations very closely. When they find that the

men who have held the exalted places in the churches are the individuals who have been so immoral in their protection of the funds of working people, widows and orphans, they can hardly be expected to keep their confidence in the Church as an institution.

My feeling is that the churches have been sowing the wind; now they are in for the whirlwind. We might as well recognize it and start cleaning house. The policy of many leaders is to keep quiet, hoping that things will blow over. Much more wise would be the decision to grasp the present moment and get the Church back to a truly Christian basis. It is time it should stop being a ballyhoo for business or government. It should be very careful not to get involved as a promotive agency for any governmental scheme, not excluding the NRA. But its secularization has been pretty complete. It will require a stiff struggle for the church to regain the confidence of the public.

IV

To this point this paper has been largely negative. As a matter of fact there is little to justify optimism in the situation. There are some things, however, which must be mentioned. One of the brightest spots is new emphasis on voluntary activities. There unquestionably has been a recovery of voluntary participation in church activities.

One reason for this is that the churches have been forced, by restricted income, to release many full time professional workers. During the years of prosperity church staffs increased in size. First the clergyman was given a full time secretary; then he might have a director of religious education; a social worker would be the next addition. Volunteer choirs disappeared and paid quartets took their places. Some churches paid their church-school teachers. All these

things were indications of a professionalizing of the work of the church.

As it has been necessary to relinquish the paid workers voluntary help has again asserted itself. There have been many interesting illustrations of this. For instance here is a large church, in the East, which was forced to let a young peoples' director go. He was a well trained man, an expert at his task. But he had never been able to get much of a group of unmarried young people from twenty to thirty years of age. Within three months from the time he left the church such a group had been found and was a part of the organization. It had changed the space provided for bowling alley (no alleys had yet been installed) into club rooms, and each night brought thirty or more to enjoy the game boards and social activities of the group.

In many churches during the summer of 1933 the annual cleaning was done by people out of work. At Lakewood, Ohio, a retaining wall was builded of brick, the work being entirely contributed. At Rich Hill, Missouri, men gave themselves and their teams and went out and mined sufficient coal to heat the church for the winter. In practically every town in the country canning kitchens have been organized and a voluntary social work maintained. As money for music becomes restricted volunteers have taken the place of professionals. Perhaps the music is not as good but the church has gained in other ways.

This particular feature of renewed interest in voluntary activities is one bright spot in the church horizon today. If there is some way it can be preserved and enlarged it may show the way possible to a recovery. If professional workers come back, and they probably will with returning prosperity, some method should be found of sustaining this non-professional interest in the church which was so evident a generation ago. Professionalism probably must bear the blame for curbing it during the past few years.

V

There is one other bright spot in the picture. That is a new approach to the mystical practice of religion. The Church as an institution may fall but the quest of the human heart goes on. The total destruction of the Church would not mean the destruction of religion or the religious instinct. There is much evidence of a quest for religious experience outside of the Church.

One visual indication is the growth of the Oxford Group Movement. While ministers are preaching to a few people thousands crowd the hotels when Sam Shoemaker or Frank Buchman are conducting their house parties. These parties run pretty close in intent and method to the old fashioned testimonial meeting. Fears and repressions are relieved through the method of confession. I hold no brief for the movement but give it as a splendid instance that the mind of today will not hesitate to seek its religion outside of the churches when it cannot find it in them.

As a matter of fact the mystical practices of religion have always gained in power in those days of institutional weakness. When the Church becomes stagnant there are always some reformers who try to change it. There are others who despair of change and seek their inspiration and consolation in quiet moments, prayer and meditation.

YOU

Cannot Spell

S-U-C-C-E-S-S

You Cannot Spell

C-H-U-R-C-H

Neither Can Your

C-H-U-R-C-H

Be a

S-U-C-C-E-S-S

Without

YOU

Roll Call Sunday October 29th

Grace Presbyterian Church

The above announcement, distributed to the members of the Grace Presbyterian Church, Milwaukee, Wisconsin, brought out, in October, the largest congregation since Easter.

There is a recovery of this spirit in preaching. Ministers are less anxious to become political prophets than they once were. They are preaching more and more to meet the difficulties of the human soul. The Federal Administration is not going to find it easy to rally a complete church back of the NRA. Churchmen remember the war when the Church was 100% pro government. There will be many preachers who will resist all efforts to make their churches merely a cog in the governmental machinery.

Those who prophesy a complete collapse of the Church are poor prophets. The Church is too much imbedded in the social life of the world to be wiped out as these may imagine. On the other hand those who feel that the depression is not taking its toll are also wrong. What will probably come to pass is that for a period of some years we will see a religious apathy. But underneath there are forces at work such as the ones mentioned above which will continue to create spiritual interest and religious dynamics. As the months roll around a gradual evolution will take place and the old organization given new life by these forces.

I look for several years of religious apathy. In it may come a near collapse of some things. Then will come the recovery through natural social processes which will once more justify the expression:

Of where are 'kings and empires now
Of old that went and came?
But, Lord, thy Church is praying yet,
A thousand years the same.

COLLECTS PLEDGES BY BANK DRAFTS

Our treasurer finds a very convenient way to collect monthly pledges is by bank draft. Instead of a pledge, the member signs an order in duplicate, authorizing his bank to honor a draft on him for a specified amount the first day of each month. The member never feels the difference, and seldom thinks about

Hubbard, Texas, 19....

I hereby authorize the
Bank to honor a draft on me for
\$. on the first day of each
month.
Credit to Treasurer of the Chris-
tian Church.

the matter. Cancellations are less frequent than under the regular pledge system and the member's payments are never forgotten. They continue right on through the summer periods of absence, etc.

Edward D. Hamner,
Hubbard, Texas.

Such moderation with thy bounty join,
That thou may'st nothing give that is
not thine.
That liberality is but cast away,
Which makes us borrow what we cannot
pay.

Denham

A Historical Church Scrap Book

By Bertha Rhea Martin

"WHAT shall I do with this accumulation of old pictures and clippings from our seventy-fifth anniversary celebration?" asked the historian of our diamond jubilee year.

The seventy-fifth anniversary of our church had just closed.

The historian's library and an upstairs bedroom were strewn with boxes of old clippings, packets of worn letters, piles of old church programs and church bulletins, and baskets of faded photographs of pioneer men in boots and whiskers and their wives in hoop skirts and long curls.

All the findings of a successful church anniversary, rich in historical value to the state and county as well as to our church—covering the past three quarters of a century were involved.

Immediately the minister, David R. Martin, answered "We will preserve all of it. Now is the time for us to start the Historical Scrap Book, of the First Congregational Church, of Austin, Minnesota."

"What a splendid idea," replied the enthusiastic historian.

"We will make a chronological scrap book, beginning with the pioneer organization of 1857, the first pastor and fifteen charter members, followed by pictures of pastors, and their wives, church officers, press clippings, programs and bulletins up to the present year. Then from today on we will have a press clipping and historical committee to continue the scrap book," added the minister.

And so the new scrap book was started.

Great care must be given to the choice of a church scrap book.

One studies and rejects many types for such an important work as church clippings and pictures.

It must have loose leaves.

It must not be too small.

It must not be too large; like Goldilocks' choice, it must be just right.

It must be large enough to take full sized front page press clippings, without too many breaks for convenient reading and yet it must not be so large as to be cumbersome for handling.

After much research we decided to use the commercial style of scrap book, like large business firms employ for press clippings.

Hearing of the need, a loose leaved commercial scrap book, measuring sixteen by eighteen inches, with a hard black back was given to the church by

the president of the board of trustees for our historical book.

This size costs from three to four dollars and was found to be the correct size. A smaller book will not accommodate conveniently the large front page publicity which is often printed for special church events.

Then the hard work began of choosing what should be preserved for future generations, looking forward to the eighty-fifth and one hundredth anniversaries.

There was no question concerning the first two pages, which should carry the pictures of the first pastor and fifteen charter members followed by the old board building where the early Sunday School and church were organized in 1857.

For these pages, small replicas, two by three inches were made from the original photographs and tin types which we had used in a historical film for a former anniversary event.

Thus began the pages of the new historical church scrap book with the historical past of 1857. But it is more than the history of one church. It is the his-

(Continued on next page)

Another Church Scrap Book

ONE of the most valued books in the office of the First Christian Church at Winfield, Kansas, is a large scrap book containing clippings from newspapers and magazines which relate to the activities of the church. This is a history book of the church and is a priceless possession.

In the book one finds clippings of the weddings of the members, funerals and birth announcements; items of revival meetings; meetings of the women's organizations; class parties; special programs; articles of all kinds having some incident relating to the church, including all community projects in which the church or the minister has a part.

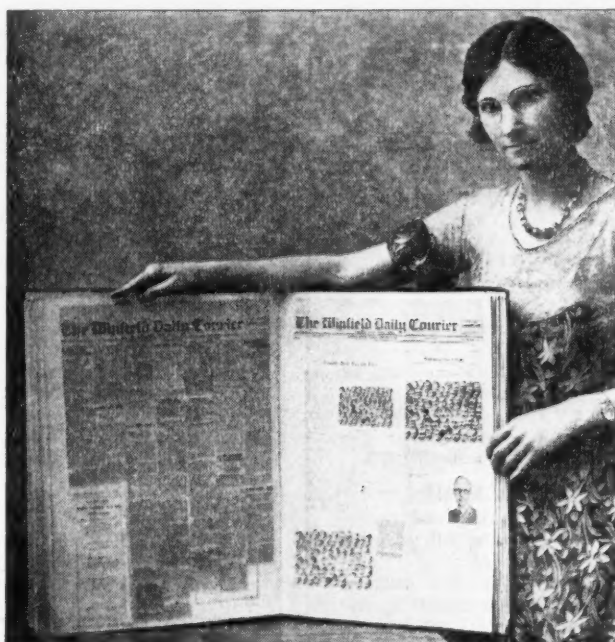
This book has proven to be of much help to a new minister in looking over for himself the past records of the church. A book like this would be of much value to the anniversary committee in collecting material for their program in years to come.

The book used in this church was a

discarded sample book of men's suitings, the heavy pages making an ideal surface for pasting in the clippings. The date of each item is written on the article and they are arranged in columns similar to a newspaper.

So interesting has this book become that members have given some of their keepsakes to be placed in it. A program of the dedication service of the church building twenty years ago was given, also a special program bearing the date of 1905. A special section in the book has been reserved for these items. Another section is the collection of photographs of former ministers.

One more book that is of interest is the scrap book for all printing material. Samples of stationery, cards of all kinds, special printed programs of the church service, banquet programs and anything one might want to use. We find this valuable in reference work, especially when getting copy ready for printers.



Scrap Book of First Christian Church, Winfield, Kansas

A Historical Church Scrap Book

(Continued from page 167)

tory of the county, of the early state and of a part of the nation. It is not a self-ish piece of denominational work but a great contributing factor to history.

Life moves on very fast—the things of yesterday are soon forgotten and the faintest scratch of the pen is stronger than the most accurate memory. While our memory was fresh with the diamond anniversary we started our new church scrap book.

Following the pictures of the charter members came the pastors and their wives and the officers of the past seventy-five years. Then the events of each pastor's ministry, the bulletins, programs and clippings were arranged covering each pastorate. So the chronological story of the church built itself into so many pages that we decided the first volume of the scrap book would close with the anniversary year at three-quarters of a century and a second volume would start with the year 1933.

These historical volumes of our church scrap book will be invaluable to the anniversary committees of all future generations, eliminating the confusion and labor of searching for this mass of old data.

In every church membership can be found a man or woman interested in history. Let that one be appointed church historian. A Judge's wife, a woman of sixty-five, and a descendant of a charter member of our church was our historian. She has given eighteen months of her spare time to the anniversary church history and the first volume of the scrap book.

The Minnesota state historical society asked for our church history with pictures to be placed in their files. The work is greater than any denominational interest and it has patriotic value. A progressive scrap book acts as an incentive to build for bigger and better ideals in action and service. What we want our church to be tomorrow we must put into practice today. So the preservation of today's accomplishments in a historical scrap book inspires us to higher church ideals.

OUR WORLD

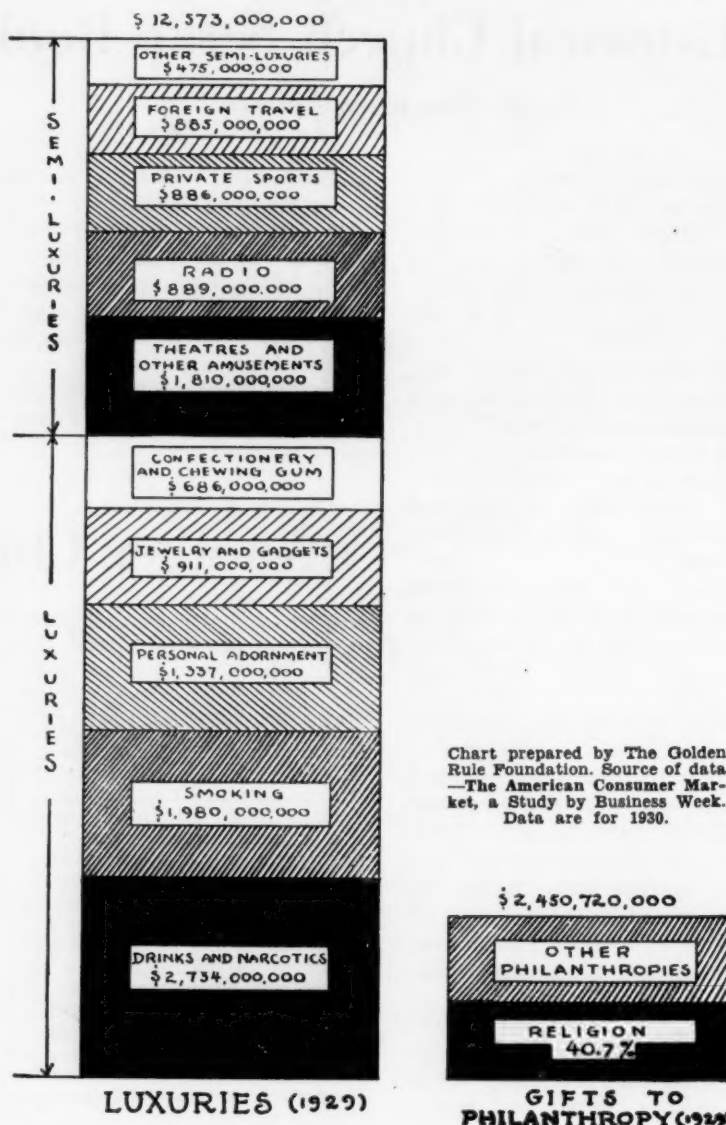
Love like a child around our world doth run
Happy, happy, happy for all that God hath done,
Glad of all the little leaves dancing in the sun.
Even so say I:
Even so say I.

—Alfred Tennyson.

PRAY YE THEREFORE

Many have been observing the noon-tide in prayer for peace, the sunset hour each Sabbath as a time of prayer, and now are setting aside the first waking moments of each day for meditation and communication, for spiritual infilling in order more perfectly to witness by word and life.

LUXURIES VERSUS PHILANTHROPY



OUR LUXURY BILL

Luxuries	In 1919	In 1929	In 1930
Drinks and narcotics	\$ 1,490,000,000	\$ 2,734,000,000	\$ 2,325,000,000
Smoking	1,537,000,000	1,980,000,000	1,964,000,000
Jewelry and gadgets	828,000,000	911,000,000	450,000,000
Cosmetics and personal adornment	755,000,000	1,337,000,000	1,075,000,000
Confectionery and chewing gum	732,000,000	666,000,000	353,000,000
Semi-luxuries			
Theatres and other amusements	526,000,000	1,810,000,000	1,798,000,000
Private sports	355,000,000	886,000,000	570,000,000
Foreign travel	269,000,000	885,000,000	828,000,000
Phonographs	187,000,000	109,000,000	50,000,000
Instruments and music	187,000,000	89,000,000	39,000,000
Commercial sports	84,000,000	221,000,000	203,000,000
Motor boats and yachts	37,000,000	56,000,000	35,000,000
Radio	10,000,000	889,000,000	501,000,000
Total	\$ 6,997,000,000	\$ 12,573,000,000	\$ 10,191,000,000

Data and illustration from "The Golden Rule Book," issued by the Golden Rule Foundation, New York City

Newly Discovered Egyptian Papyri

By W. F. Dickens-Lewis

Minister Cleveland Heights Presbyterian Church, Cleveland, Ohio

ABOUT three or four years ago Mr. A. Chester Beatty, the well-known collector of rare manuscripts, acquired from some native Egyptians a group of papyri which, although by no means perfect, give a fresh stimulus to the study of the Bible. The first thing that one notes about these brittle papyri is that they are codices, i. e., leaves and pages of ordinary book form which the early Christians developed, as against the more cumbersome form of the papyrus roll used in classical times. The one interesting feature about these "Beatty" papyri is the evidence they give that our Greek text is authentic so far as the new light which they throw on the Bible.

The papyri have been carefully gathered together and delicately pressed under thin transparent glass whereon they can be carefully studied and wherefrom they can be edited for publication and circulation. Among them is to be found half a leaf of the Book of Jeremiah and forty-four leaves of the Book of Genesis. One of these fragile materials yields also some imperfect and often mutilated copies of the four Gospels and the Acts. Then again a second lot gives to us ten leaves or pages containing St. Paul's Epistles to the Romans, to the Philippians, to the Colossians and to the Thessalonians (only the First Epistle). Another section gives us ten pages of almost the latter end of St. John's Revelation. Eight of these papyri-codices give us, beside the forty-four leaves of Genesis, large parts of Deuteronomy and Numbers, together with varied portions of Isaiah, Ezekiel, Daniel and Esther. Then that lost Apocryphal Book of Enoch, so enjoyably read by the early Church, and which was only complete in its Ethiopic translation, is now given to us in the discovery of the eleven chapters missing from the vellum or parchment of the Greek original discovered in Egypt not quite half a century ago.

But what new light do these "Beatty" manuscripts throw on the Bible? Sir Frederic Kenyon, the late Director and Principal Librarian of the British Museum, after a careful textual criticism of these interesting papyri, affirms:

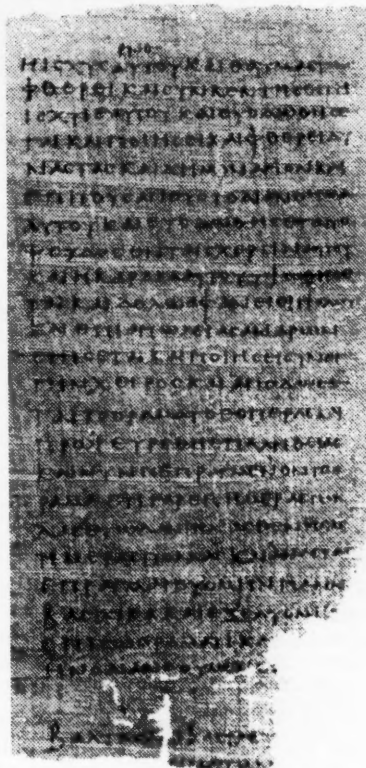
"The first conclusion to be drawn from an examination of the Chester Beatty Papyrus of the Gospels and Acts, now

published and available for the scrutiny of all scholars is that its character varies somewhat in the different books. This is not surprising for the same phenomenon has been found in other manuscripts and is easily accounted for. The several Books of the New Testament originally circulated in separate rolls, and when four distinct rolls came to be transcribed into a single codex of the four Gospels and the Acts it might easily happen that the four or five rolls were not all of identical textual character."

Then Sir Frederic goes on to elaborate or rather to illustrate:

"Thus in a recently discovered vellum manuscript of the fourth or fifth century, now in the Freer Collection at Washington, D. C., part of the text is definitely neutral in character, part is Western, and part represents the later ecclesiastical revision known as Byzantine, while most of the Gospel of St. Mark falls into the newly identified Caesarean group."

I have quoted Sir Frederic at length because the further study of the Beatty



One of the thirteen papyri leaves of the book of Daniel. Reproduced from a photograph in Sir Frederic Kenyon's illuminating article in London's "The Outline." Sir Frederic concludes that some other book must have preceded Daniel and the whole would have formed a Codex of about 96 leaves.

Papyrus attests the varied character of the different Books. Perhaps when these Gospels have been examined (for the Gospels are of the intensest interest to us) it will be found that they are nearer the Caesarean type than the Neutral or Western. Perhaps the Caesarean text may have been taken by Origen when he left Alexandria for Palestine and may have had its real origin in Egypt rather than elsewhere. It is interesting to note that we have in this discovery a Papyrus-Codex that antedates by one hundred years the two great Vellum Codices of the New Testament, the Codex Sinaiticus (Aleph) discovered by Tischendorf in St. Catherine's Monastery on Mt. Sinai and the Codex Vaticanus (B) both written about the fourth century and it goes to make the evidence for the authenticity of our Bible stronger than ever.

Lying before me is a photographic copy of one of the papyri leaves of the thirteen that compose the Book of Daniel. Although somewhat mutilated, the study of it under a strong microscope is intensely interesting. The original size of the full page was 14 inches by 5 inches. It looks very much like that ancient manuscript of the Fifth Century, the Codex Alexandrinus. But on close examination there is a vast difference. The style of the writing makes the date not later than the first half of the Third Century and the character of the writing as examined by expert textual critics in their unanimous opinion is the only basis upon which reliance for the date of the manuscript can be made.

But finally what illuminating contribution do these twelve Beatty Papyri give for the text of the New Testament? In transmission through the centuries the New Testament has suffered no little corruption. In fact there are some one hundred and eighty or two hundred thousand actual reading variations in extant documents due to this corruption. "But" as Dr. Warfield warns: "we must guard against being misled by this very misleading statement. It is not meant that there are two hundred thousand places in the New Testament where various readings occur, but only that number of various readings all told. In many cases the documents so differ among themselves that many are counted on a single word."

It must not be forgotten that the Old Testament portion of the new discovery is a Greek Translation of the Hebrew and Aramaic text, known as the Septuagint. In this analysis one of these Papyri deserves special mention, that containing the Book of Daniel. Neither the Septuagint nor the later Theodotion translation of Daniel was very satisfactory and although a Greek manuscript and a Syrian version survived, it must be affirmed that the Chester Beatty

Papyri have added immensely, since the Codex Sinaiticus, to the authenticity of the Greek Bible and its textual criticism.

We can imagine the early Fathers pouring over these Codices, sending exact copies of them and thus preserving their authenticity to the churches. We can imagine the Christian Platonists of Alexandria deepening their philosophy by reading these pages, as we still hear the voice of the ages coming out of Egypt's past and history still echoing the solemn refrain: "Thy Word, O Lord, is Truth."

Building a World View Church

(Continued from page 164)

envelope with the same lack of enthusiasm it does to the expense end or vice versa. But denominational boards and publishing houses provide such programs plentifully. They are merely the mortar-board in temple building, not the mortar. The true pastor must be sure that his own world-view is more than a professional one. People expect him to be missionary minded in the same way they expect him to pray and preach and discount it accordingly. His most devastating temptation is to accept such an attitude and let it go at that. That is the surest way not to build a world-view church. It is the preacher's besetting sin, his pet demon, which "goeth not out save by prayer and fasting."

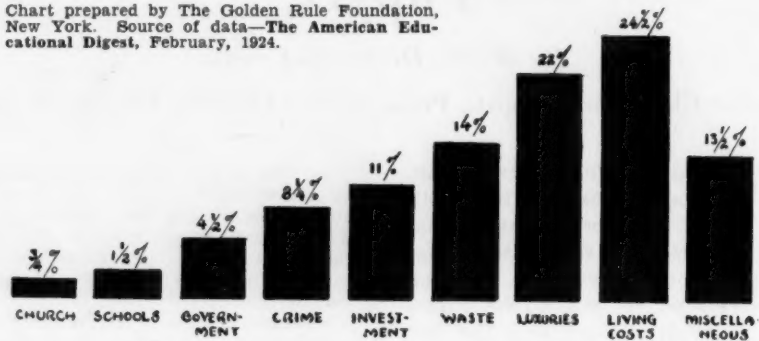
The real brick and mortar out of which the world-view church is built is the faith, the enthusiasm, the intelligence and the determination of the pastor supported by the same qualities in his people: the faith that his church can be that kind of a church; the enthusiasm for it that is based on a commanding sense of divine commission; the intelligence to understand the world's vast need for Christ and his adequacy to the meeting of that need; the determination at any cost to build a world-view church.

Nothing less than this sort of leadership by local pastors has made the church as a whole as world-conscious as it is. Today the task always difficult is perhaps more so than usual. Missions are under fire, not so much as a major enterprise as concerning their motives, methods, outlook and applications. On the whole this is a distinctly valuable situation. Well nigh every human interest is being subjected to the same type of cross-examination: industry, education, all sorts of budgets private and public. Never have the fundamentals of religion, even those acknowledged as such by the modernists, been subjected to such relentless scrutiny. Reality at any cost is the motif of the day. Honestly, why should the church and its world-wide enterprise escape? It seems to me a serious mistake for the church or its boards and agencies either to "accept" or "reject" officially the results of the unofficial Appraisal Commission. Better would it be humbly to appraise them in turn, accepting or rejecting the findings and suggestions on their merits.

The local pastor, however, if he be sufficiently far-seeing, will discern through all this day's confusion and upheaval the hand of the Great Physician, both as the divine diagnostician revealing the diseases that are weakening his

Crime, Waste, Luxury Take Heavy Toll of Nation's Dollar

Chart prepared by The Golden Rule Foundation, New York. Source of data—The American Educational Digest, February, 1924.



church and as the surgeon removing the menacing growths that cause its diseases. He will accept the place of the nurse, catching as far as he can what is in the mind of his Master and kindly but faithfully helping to guide his own people into greater spiritual health and power. He will perhaps preach less missionary sermons, peace sermons, social order sermons, etc., as such, and more and more leaven all his messages with world-view truths, vital and comprehensive illustrations and clearly thought out application of the gospel to all of life. Particularly will he do this for his children and young people. The future is theirs.

No living pastor will see the fruition of his own labors in these difficult days. But like Moses and Elijah he may on some celestial Mount of Transfiguration talk with the Master of that death which he accomplished at Jerusalem and see in the world of that coming day the results of his own sacrifice and service in trying to build a world-view church for his own generation and thereby for all generations.

using the generous efforts of Dean Lutkin by supplying copies in quantity for the cost of printing and mailing.

Those who have never received a copy may secure one gratis by sending six cents in postage, naming their church position, and addressing the Dept. of Church and Choral Music, N. U. School of Music, Evanston, Illinois. Other pamphlets of assistance to the ministry are available similarly. A few copies of the following titles may be had by those who write early:

The Minister and the Hymnal, Oliver Seth Beltz, which enumerates approaches to the greater use and understanding of hymns.

The Problem of Music in the Church, Waldo Seldon Pratt, a manual for the minister or chairman of music.

Hymn Singing and Hymn Playing, P. C. Lutkin, practical suggestions and aids.

Song of Sunshine

By Grenville Kleiser

Sing a song of sunshine,
Know that all is well;
Hearken to the message
That the robins tell.

Sing a song of sunshine,
Spread it everywhere;
There are golden treasures
You may freely share.

Sing a song of sunshine,
Joy your daily theme;
See the good around you,
Love is all supreme.

Sing a song of sunshine,
Truth is now unfurled;
Happiness your birthright,
God still rules the world.

Here in the body pent,
Absent from Him I roam;
Yet nightly pitch my moving tent
A day's march nearer home.
—James Montgomery.

* * *

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Sam Johnson.

AIDS FOR MINISTER OF MUSIC

Aids for the Ministry of Music is the title of a recent bulletin, issued by Northwestern University, Evanston, Illinois, which announces several important publications and services of interest to ministers, church leaders and musicians. Chief among these is the "Mid-West Conference on Church Music," February 20, which last year attracted more than 500 visitors, from Iowa to New York. Discussions, demonstrations and forums will again be held on or near the university campus, under the sponsorship of the Department of Church and Choral Music. An intensive five-day summer institute for church music leaders is planned for July 16 to 20.

Under the editorship of the late Peter Christian Lutkin, a series of church music pamphlets was issued, with more than 55,000 copies distributed gratis to the ministry and musical forces of the church. A compilation of 21 Christmas carols and 53 hymns of the ages, entitled "Selected Hymns and Carols," proved to be so useful that insistent demand has resulted in a new edition which for the first time is available in quantity lots. In order to share this beautiful music with all who want it the Northwestern University is contin-



THE NORTHFIELD PULPIT

In this department, each month, will appear inspirational addresses, sermons and Bible expositions from the Northfield Conferences



A Church Clinic

By Paul E. Scherer, Lutheran Church of the Holy Trinity, New York City

THE particular project which I shall describe is a project in the life of my own congregation still decidedly in the experimental stage. It has been attended with its own measure of disappointment, and yet for three years I have felt it to be one of the most hopeful phases of my ministry. It has been prosecuted in the face of a great weight of tradition. The results have been largely intangible, and slow in making themselves manifest. The technique is undeveloped. Only my continued and enthusiastic faith in its possibilities has encouraged me to speak of it here.

What I have to say is first of all a simple story of how after 14 years the ministry has seemed to me; then it is a quiet attempt at some appraisal of the things that for me have counted most. If I discuss it in a direct and even personal way you will forgive me. My own experience is all I have out of which to speak.

May I say at the start that it began in dissatisfaction? So many things do. I had been preaching for seven years, calling as faithfully as I could not only upon members of my church, but upon those whose names we received as visitors at our services and therefore, perhaps, prospective members. With the preaching I was not pleased; and I had worked at it honestly, with great delight. From the workman's point of view the 24 hours I spent in preparation for every sermon were a pure joy; but the outcome of it all seemed to leave much to be desired. What I wrote and said was of much point and moment to me, but there was always that vague sense of uncertainty as to whether or not it meant anything much to anyone else.

My first interest was in the truth, my second was in the method of its presentation, and my third in the people who should hear it: and I began to wonder if this was the natural order. It seemed

to me that there might be about it some unfortunate reversal. Gradually I became convinced of it. I made up my mind that my approach had been quite too academic and impersonal.

It was not that I had lost any confidence in the naked power of this Word of God that we preach. In certain individual instances it had manifested itself far beyond my hope or reckoning. I still remember a transient visitor who went out of one of our services with a chance phrase sticking like an arrow in her heart, and adopted an orphan boy to educate him, writing me of it two years later. I shall never forget the thrill and wonder of it: that God could manage so, with a simple passing sentence in his great creative hands. But such cases were rare. They seemed like the fitful breathing which gives evidence only of the presence of life, but cannot be said to manifest it. And always there was that haunting conviction that as far as my people were concerned they were in every real sense strangers to me.

And the situation was not being remedied to any noticeable extent by the calling I did. It seemed to me increasingly superficial in its character, and futile in its output. There were rounds to make, and little time for each visit. We talked for a few moments of the baby and the weather, of the news abroad or in the church, of church attendance, rarely approaching anything that seemed even faintly to border on vital religion. Inviting men and women into membership somehow seemed to lose color. It certainly was not of prime importance, and it certainly did not dignify in my own eyes my calling as a pastor and an ambassador of Jesus Christ. The goal of most of it was not Christianity, but churchianity. I seemed to have become pretty much of a routine canvasser, endeavoring to arouse a kind of strained and artificial loyalty to an organization. There was no poetry

in it, and little religion. If this was what the ministry was to be, I was not for it.

Things were going along prosperously enough. Nobody else about the place seemed particularly dissatisfied. In fact, we had begun to pride ourselves as a congregation on our progress. We had raised almost a hundred thousand dollars as an endowment for an expanding program. The services were growing. To the needs and calls of the church at large the congregation was immediately and generously responsive. But somehow I myself seemed to be short-circuited. What they were getting I was pretty sure they were not getting through me: and that was not highly comforting. I think if my people had not been as loyal as they are—and I am sorry for all pastors who are not their pastor!—they would have sensed it themselves, and told me of it. But there we were.

So I lived and worked, strangely marooned in my own esteem from the current that still seemed to be flowing around me. I knew few of the real needs of the people with whom I had weekly contact. I was quite sure that I had their confidence, but I was not in it. Spiritual tragedies would happen, and often come to my attention quite too late for the service I might have rendered earlier. I still remember the cases of two young women.

One of them had taught in my Sunday school, and about three years after the beginning of my pastorate asked for a transfer to one of the many sects that have sprung up outside the historical tradition of the Christian Church. Then of course we had a long-delayed conference. For three hours we went over the ground together. I tried to outline for her some of the fundamental truths of our religion, and attempted to show her what a caricature her new philosophy made of it all; and she told me quite blandly that she had never thought of that. For years she had been outwardly holding to something that she

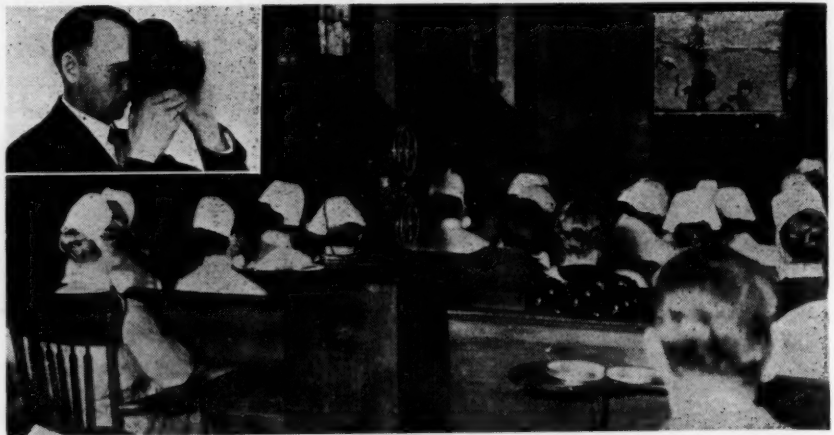
had not thought about! Of course her spiritual temperature had gone down considerably. Certainly she had been an easy mark for any ism or itis!

The other young woman I had myself confirmed. She had lost her mother, and I had conducted the service. I tried to keep what contact with her I could, but about two years afterward she told me that she had taken up Spiritualism. Again we had our conference. Under my direction she began trying to inform herself more thoroughly with regard to the Christian religion. What the final issue will be I cannot now foretell. But so it went. The discoveries I made were almost always belated. And the minds I had to deal with were frequently quite thoroughly made up before I knocked at their door. It still happens. I have no nostrum for it.

Sometime ago a young man from Germany who had had behind him as much as a year's contact with my church jumped from the 14th story of the Hotel Dixie. I thought I knew him. It seemed to me that we were fairly close to one another. But when he explained in the letter he left that he wanted no religious services I realized how far outside the inner sanctuary of his experience I had stood. It was a blow directly between the eyes. But of him I will say this, this much progress I had made: he had been given every opportunity and encouragement as far as any help I could have rendered him was concerned. Ten years ago I could not have said that with like confidence. Today if there is need anywhere of which I know nothing, the burden of that responsibility rests squarely where it ought to rest—upon the man who has the need and does not avail himself of the resources which he knows are his in the church. There is at least little question of the insistent and repeated offers and opportunities that have been held out.

Meanwhile into that situation was entering another experience. Through summer and winter conferences I found myself more and more in touch with the minds of our younger generation. During the course of the years it was brought home to me again and again that the good one could do was not primarily by way of sermons and addresses, but in the smaller groups of those who had been moved to some deeper inquiry, and in the quiet hours one might arrange with individual seekers. Doing the best one could in public no longer seemed to me to be a sufficient investment. It was the most comfortable and the easiest, but it lacked certain qualities of life. Gradually I found myself being used more and more by outsiders, and not to any great extent by my own people. A not inconsiderable portion of my time was being expended in the culture of certain contacts I had made beyond the lim-

Missionary Uses Motion Pictures



Nurses at the Norwegian Lutheran Hospital, Chicago, enjoy the picture (Upper Right: Mr. Burgess with his Camera)

Rev. Andrew Burgess, a Lutheran missionary, returned to this country from Madagascar, bringing with him some excellent motion pictures depicting native life and characteristic scenes on that island. He has since been showing his pictures in various parts of the United States and Canada with the idea of stimulating interest in mission work in Madagascar and also in missionary work in general. He states that his efforts along these lines have been very gratifying in their results.

Mr. Burgess took his pictures with a Bell & Howell 16 mm. movie camera. He sent them to Nairobi in Kenya, British East Africa, to have them developed while he was still in Madagascar. They were returned to him there before he sailed from home, but due to the fact that he did not then own a projector he was unable to view his films until he got to New York, where he was gratified to find that they were of unusually fine quality. He had banked upon the dependability of his camera and results had justified his confidence.

its of my own congregation. And it seemed to me increasingly that those contacts had meaning and depth. With my own people on Sunday and during the week I felt I was sparring. Somewhere more room had to be made for them, and for some genuine fellowship with them in their struggle and in their faith.

There was a third element in this process of self-discovery. Little by little the realization came to me—I do not say theory, that had come already; I say realization—that there are possibilities of growth in the Christian religion which few of us really sound. William James, somewhere in a vivid passage, draws a striking comparison between the position of a man in the universe and the position of a dog in a drawing-room. Just as there is a world of powers and ideas and values quite beyond the dog's sight, says he, so there is a world of experience and values beyond the world that is obvious to our eyes. It seemed to me that we were all living on a fraction of our inheritance. The body had its dormant energies, its untapped resources, but so did the soul. It began to strike me as deeply tragic that men should find themselves running along year after year on

a dead level of mediocrity, that they should continue fighting the same old battles and continue losing them, that the only peace they knew should be a sort of resignation, that the only joy of which they seemed capable should be little more than pleasurable sensation, that religion should be a dull and commonplace annex to a rather time-worn and weather-beaten life. The nominal Christianity with which it seemed so easy for everybody to be content seemed more and more abhorrent. There should be some technique of growth, and I began to examine my own experience to find out about it.

I tried to get at the secret of that slow improvement in which we all share over the years. I found my sermons taking on that particular aspect. This religion of Jesus Christ was a daily adventure. The words he spoke were spirit and life, and few of us had ever really traveled them. There they stretched before us like undiscovered and untraversed territory, and we came up to them with our little maps and lexicons, our little guidebooks and vade mecum; and we leafed the pages. How to begin making the journey—that was it!

Quite a number began to be as rest-

(Now turn to page 176)

The Strait Gate

By John Baillie, Union Theological Seminary, New York

Strive to enter in at the strait gate: . . . depart from me, all ye workers of iniquity. Luke 13: 24-27.

AS you know, that passage does not stand alone in the Gospels, though we sometimes wish it did. We connect it at once in our minds with one or two other things Jesus said. In an earlier chapter of St. Luke's gospel he said, "Why call ye me, Lord, Lord, and do not the things which I say?" And there are similar words reported by St. Matthew: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name have cast out devils: and in thy name done many wonderful works: And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

From the point of view of worldly wisdom it is a great pity that Jesus Christ was ever led to make these remarks. We could well have done without them, couldn't we? As they stand there in the Gospels they have the effect of making the acceptance of Christianity by the world a virtual impossibility. If he had only held himself back from saying these things, or the evangelists had only been worldly-wise enough to suppress them, Christianity might have stood a fairly well enough chance in the world, but with this written once and for all into its permanent records it has a poor chance indeed.

You cannot hope to run a popular and world-wide movement on these fastidious lines. He who would win the suffrage of the multitude cannot afford to be so dainty, so "choosy." You and I know a good deal more about this matter than was known in that old world in which Jesus lived. We understand a thing or two about the psychology of elections. If I were trying to win the suffrage of the multitude and some men came to my house late one night after I had retired, and they said, "Sir, we had the honor of dining with you once, and you spoke at an open-air meeting in our town and we want to vote for you and have come to tell you so," do you think I would say, "Go away, I don't remember you"? No. I would welcome them like long-lost brothers even though I could not remember ever having set eyes on one of them and did not know a mother's son of them from the man in the moon. After all, a vote's a vote.

But Jesus Christ seemed to know nothing of such strategy. Listen to him. "When ye begin to stand without and to knock at the door saying Lord, Lord, open to us, and he shall answer and say to you, I know you not whence ye are; Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets, and he shall say, I tell you I know not whence ye are; depart from me all ye workers of iniquity." That is surely not the way to found a world-wide religion.

As a matter of actual fact, Jesus Christ has not found it so very difficult to get men just to vote for him and to call him Lord. If only they had satisfied him he would have won his victory long ago. It is true indeed that for about 250 years after his death he did continue to meet with a certain amount of resistance. It was only after three hundred years that the religion he founded ceased to be persecuted in the Roman empire so that it was at last safe to proclaim oneself a Christian. That perhaps seems a long time, but of course the real marvel is that the time was so short. Indeed historians of all schools have always regarded it as one of the marvels of history. Both Christians and anti-Christians have always been puzzled, and never quite able to explain how in so short a time as three hundred years Christ was able to win that victory. Think of what it meant. A carpenter's son calling to his fellow villagers in a remote corner of an outlying province and saying, "Come unto me all ye that labor," and this leading to his trial and execution in the neighboring province; truly a storm in a teacup, in that Roman empire. Yes, but the storm, if it was in a teacup, extended itself until that Mediterranean basin was soon stirred up from east to west. With every year that passed more and more men declared themselves to be on the side of the carpenter until at last, shortly after the year 300, the Roman emperor Constantine was himself converted. He caused his banner to be inscribed with the monogram of Christ's name and to be carried into battle at the head of the victorious armies of the Roman empire. Eighty years after that Christianity was formally declared to be the future religion of Rome.

The question was actually put to the vote in a full meeting of the Roman Senate, and the emperor Theodosius stated the alternative. Is the worship of Jupiter or the worship of Christ to be the religion of Rome? A division was taken; those who voted for Jupiter went out at one door, those who voted for Christ out at another. A count was taken and then in a breathless silence it was announced a very large majority of the Senate had voted for Christ. The Galilean had conquered. All the civilized world was now ready to call him Lord, Lord. The glory and grandeur of Rome lay at his feet.

Only two years later a wonderful scene was to be enacted in the city of Milan where the emperor Theodosius had a palace and the saintly Ambrose was at that time archbishop. In the far city of Thessalonica in Greece there had been a riotous outbreak in which the emperor's general and high officers had been set upon and murdered by the populace. When the fiery tempered Theodosius heard of it, he ordered a general massacre without waiting for judicial inquiry. When the news came back to Milan Ambrose, horrified, sternly and publicly rebuked the emperor. "Your

hands are stained with blood," he wrote to the palace in a letter that still survives, "and if you present yourself at the Cathedral I dare not celebrate the Eucharist." The emperor tried to be defiant and he came to the church but by Ambrose's orders the doors were slammed in his face. He went away and for eight months stayed away, suspended all that time from Holy Communion. Finally he sought an interview with the archbishop in his own parlor adjoining the Cathedral. Ambrose's terms were hard. First, he said the emperor must decree in future thirty days grace should always be allowed to elapse between a sentence of death and its execution. And second, since private contrition was not enough to atone for public offence the emperor must make public penance. Theodosius protested in vain against such austerity. "Have you forgotten who I am, that I am the emperor of Rome?" But at last finding Ambrose adamant in his resolution, he yielded.

Therefore on Christmas day in the year 390, a great day in the annals of Europe, the emperor of Rome entered the church of Christ in Milan with bowed head, and stripping himself of all imperial ornaments, taking off his crown and laying it in the dust, laying aside his necklaces, taking the rings off his fingers, putting aside his magnificent purple mantle he knelt on the stone floor, and with many tears repeated phrase by phrase after Anselm some words of the 119th psalm.

II

Now what more could Christ want? Once indeed he had been despised and rejected of men and we did esteem him stricken. But now the emperor of Rome is on his knees, the emperor knelt before him in the dust, and is not the whole western world ready to call him Lord? Europe has voted for him almost solidly and now America has followed Europe. Why our civilization bears his name, we call it Christendom. We have even altered our calendar in his honor, so that even the business letters you and I write tomorrow morning will be dated according to the number of years that have elapsed since his birth. "He lifted the gate of the centuries off its hinges with his pierced hand." We open every legislative session of our Congress by a prayer spoken in his name. What more does he want?

Surely he is now satisfied! And yet nobody can read these gospels and believe he really is satisfied. We tell him about the triumph of his cause in the world and about our allegiance to his name, but must know we are inconsistent.

Here and there a saying of Christ begins to stand out from the page in black letters. "Not each one that saith unto me Lord, Lord," and then that apparently unobtrusive little question, "Why call ye me Lord, Lord, and don't do the things which I say?" Asked apparently in surprise as if to say, "What do you think you are doing?" What is supposed to be the point of it? Yes, that takes the

wind out of our sails pretty effectively. We had prepared such a fine address but got no further than the first word, and now this question of Christ has made all the rest sound foolish.

Or again we read, "I know not whence ye are," and at first we think we say that is quite easy to refute. We can explain ourselves perfectly well, and we launch forth into a torrent of eloquent explanation. "Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets." We begin. But we do not get very far before we hear the words repeated, this time with a terrible addition, "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

And to that no reply is recorded. There is not very much one can reply, is there? What then has been our mistake? It has been made clear enough to us. Christianity came into the world making upon man a claim of the most tremendous kind. "Be ye perfect" Christ said, and to whom did he say it? Not to a congress of philosophers, not to a band of sages, not even to a conference of ministers and social workers. No, he said it to the common artisans of an eastern fishing village. "Be ye perfect even as your Father which is in heaven is perfect." And in his many sayings not one of them has the least sign of compromise. Christ always set before men the absolute. He said quite frankly what he asked of men was humanly speaking. Men said it was impossible, and yet not once did he weaken in his statement. He made it quite clear all along it meant utter surrender of the will, utter self-abasement before God, utter cancellation of all selfish claims, the utter putting aside of all selfish ambition, utter sacrifice, and obedience even unto death. Now what could the world do with a gospel like that?

III

The world has done a clever thing, it has tried to tame Christianity, or at least to tame it sufficiently for it to have a place in its own house. It has toned down Christ's absolute, tempered to its own weakness the original inexorable-ness of its claim. We have tried to avoid the necessity of painful personal decision by incorporating Christianity into our common civilization. We passed acts in favor of it in nearly all our states, and so far as it goes thank God for that. We cannot help thanking God for that. At least of our America we can say this, it can never be quite the same again because Christ has left some mark upon it. We have officially adopted as much of the gospel as could practicably be adopted in that way, but perhaps we have hoped that by so doing we might be absolved from worrying about the rest.

As somebody once put it, we have inoculated our whole system with a mild dose of Christianity and thereby rendered ourselves wonderfully immune from the real thing. In fact, the mild chronic form is now so prevalent that the acute form has perhaps almost disappeared.

You and I have succeeded in reducing the gospel of Christ to very comfortable dimensions and we get along nicely in our complacency until one day we happen to open the Bible at the wrong page and we hear Christ's voice telling us that this comfortable and accommodating thing is not his gospel at all, and has nothing to do with his gospel. I am sure many of you have had that experience as I have had of opening the Bible at the wrong page, and finding that what

A CODE FOR CHURCH ORGANISTS

The American Guild of Church Organists has adopted the following code of ethics, recommended by a committee of which Samuel A. Baldwin was chairman:

Rule 1. Nor organist shall apply for a position, nor shall any teacher or school of music seek to place anyone in a position, unless a present or prospective vacancy definitely has been determined.

Rule 2. When demanded, churches should give organists a yearly contract, which may be terminated upon expiration, at ninety days notice.

Rule 3. None but the regular organist of a church shall play at weddings or funerals, except by arrangement with said organist.

The committee did not advise that the Guild be unionized. Its further recommendations were approved as follows:

A. That a bureau (or committee) be established at headquarters, and in each chapter, to receive complaints of irregular and unfair

practices, on the part of both organists and churches. Such complaints shall be kept on file, and notices of protest may be sent to the offending organists or churches.

B. That organists be cautioned against these unethical practices, and advised to be ready to cope with the situation, by preparing themselves for all possible requirements of their positions, thus making themselves invaluable to the churches.

C. That churches appoint as "Minister of Music" an organist who has proven his worth, with full power to carry out the policies in regard to music in the church, as the pastor and music committee may authorize. That such a "Minister of Music" shall be protected in his tenure of office, and hence be free to do his best work.

In conclusion the committee said:

"We wish to emphasize the fact that a large majority of churches need no code; that in them music has its rightful and highly honored place. But we deplore the increasing number of cases brought to our attention, of organists who have been discharged without adequate notice, and of efforts by organists and others to supplant another organist in his position."

I had been taking to be Christianity was not Christ's Christianity at all. Now perhaps it may seem hard to say that this thing, this comfortable and accommodating thing which seems to us so good, so far as it goes, is not his gospel at all and has nothing to do with his gospel, but is precisely the denial of it.

I am speaking too largely perhaps but that seems to be how Christ himself speaks. "I know not whence ye are; depart from me, all ye workers of iniquity."

But perhaps you will say that in our own day this is not quite the whole of the picture. There is another side to the case, and I am sure you are right in saying that because there is not quite the rush to vote for Christ that there used to be, is there? When Christianity was carried by a majority of the Roman Senate in 388 over six hundred of the families of Rome rushed for baptism so that the churches were crowded, and the priests could not cope with those who wanted to be baptized. Within a few hours you were a nobody in Rome if you were not a Christian.

Of course it was the same in America once in the early days of New England's glory. Did not they use to say at one time you were either a Peabody or a nobody? But there was always a time, a much longer time in Boston and these New England towns and villages where if you were not a Christian you were a nobody. But now things have changed a good deal. There is plenty of spare room in most of our churches now, and Christianity has come in not only for neglect, but for a good deal of actual criticism.

The intellectuals are criticizing it. Such criticism is often taken to be a mark of intellectuality in those who indulge in it. In those circles you are a nobody if you are a Christian. Christianity it has said has been on trial for nearly 2000 years, or since a vote was taken in the Roman Senate, it has had more than a fair chance and broken down. Let us look out for something different and better.

But what is this that we are saying? Christianity has had a fair chance? No! A thousand times no! We know well enough in our hearts that is not true. That this thing that has had a fair chance, has been on trial for 200 years, that is not Christianity at all, but something that perhaps Christ in the end did repudiate, saying he never knew. But as for Christianity it would be much truer to say that far from having had a

fair chance it has never yet been tried.

That was a wise thing once said by that gentleman who often says wise things, Mr. G. K. Chesterton: "Christianity has not been tried and found wanting. It has been found difficult and not tried." And surely that is much nearer the truth.

And Samuel Butler once remarked about a certain village congregation in England that he knew very well that they would have been equally horrified at hearing Christianity doubted, and at seeing it practised. I am afraid it is too true.

IV

The experiment of living Christ's way is an experiment the world has still to make, and until we have made it we cannot tell whether it will work or not. We just do not know yet. I do not doubt myself that a great many of the criticisms that are now being leveled at Christianity are true enough of the comfortable and complacent thing that has often gone by that name.

I live in a place where colleges are, where I hear all the criticisms going against Christianity and I resent them so hotly and angrily. But sometimes, particularly of late, I have just felt myself asking myself whether that is quite the proper attitude to take toward them. Why should not one ask oneself if perhaps some of them are not true of the Christianity we have been practising? What is it, for instance, being said against Christianity in our time?

That it is a projection of our own subjective wishes and desires. How often I hear that. That it is an escaped mechanism from the realities of life. What if Christ did agree with these criticisms more than we care to think? What if in some part at least they are the criticisms he would make himself? What if they are part of the meaning of the words: "I know not whence ye are; depart from me, all ye workers of iniquity?"

Somebody repeated recently that a man who is not a Christian said that the peculiar thing about a modern Christian is that there is nothing peculiar about him. He looks the same as anybody else. In the early days of the gospel the case was of course very different. You could not mistake a Christian in those days, you could easily distinguish him from the men about him, he had a line of action all his own. His whole life, his whole attitude toward life marked him out as a follower of the Nazarene.

But now Christians behave very much like other folk. They may be different inside—too often we have to take that on trust—but outwardly at least their line of action is very much the same as that of other men.

Well, you say we can explain that easily. We begin to say again the reason is very simple, we say it is because, since that vote taken in the Roman Senate, society has itself become Christian and you cannot fairly compare Christian living in a pagan society with Christian living in a Christianized society. That is the usual answer, but is it certain that is the whole of the answer? Has society become Christian? We say thank God that society all around us, the only society you and I have ever known has borne some mark of the hands of Christ, but has society become so marvellously, so completely Christian that a follower of Christ has only to behave like anybody else in order to do his Master's will? Is it really true there is no special line of action marked out for the Christian man or woman in our day? Has the narrow door of which Christ spoke so austere and so solemnly become so wide as all that? Do you think if Jesus Christ were here tonight his word to us would be different? Would he say the door is now so wide you cannot miss it if you try, you have only to go straight the way you and all men and society happen to be going and you will get in?

We say nowadays Christianity has become easy. Piously we thank God men need no longer suffer for their faith as men in those early centuries. It is no longer dangerous to be a Christian; there are no more martyrs. The very word has an intellectual sound about it. The days of persecution are past but why? Why are the days of persecution over?

A book I was reading the other day, a book called "Dear John" suggested a most startling and disturbing answer to that question. "Perhaps," it said, "one reason why the world does not persecute Christians is that there are no Christians to persecute." I hope the book was wrong. I still believe the book was greatly exaggerated, but it did make me think and prepare this sermon.

No, the door by which Christ would have us enter is still narrow, as narrow as ever, and I have no doubt that the Christian line of action if only we had eyes to see it and a heart to follow it, the Christian line of action in the world is as different and distinctive now as it was in the beginning. Let no man dare to say that the Christian way of life is easy until he has first asked himself solemnly whether he has ever really tried to walk in it. After all, Christ did not leave us in doubt as to what is the Christian line of action.

LONDON CHURCH HAS NOVEL PUBLICITY SCHEME

Paddington Chapel in London, Ellis Pearson, minister, has recently introduced a new kind of church publicity. It is an outdoor bulletin board on which 175 word running messages are projected. These messages are changed frequently. They may present an invitation to the church services or a valuable thought and homily. The outfit was received by the church as a gift and properly dedicated. It seems to be of British origin as we know of nothing like it in the United States.

Humbled . . . Exalted

By Northcote Deck, Solomon Islands

He humbled himself. . . . Wherefore God also hath highly exalted him.

SO RUNS the wonderful record of the Saviour's love unto death in Philipians 2: 8, 9. And we are invited by God to realize more what that humiliation cost, and as a result to have in us more of this mind which was also in Christ Jesus.

By what standard, then, shall we measure it?

Of time? But a thousand years are unto God as one day.

Of space? Yet he taketh up the isles as a very little thing.

By purity? Yet he dwelleth in the light which no man can approach unto.

To aid us the Word of God reveals something of that love to the uttermost. Through it let us seek to realize something of that humiliation! Let us think then:

How He Was Led

We naturally picture him as leader, leading the sheep beside the still waters. Indeed, God has given him as a leader and commander to the people. (Isaiah 55: 4) But for him, at whose word creation sprang at once to light, to be led, and by a will other than his own, seems strange and unthinkable. Yet so it was all through his earthly life. He went down to Nazareth to be "subject" to the will of his parents through long years. When his ministry began he was "driven" of the Spirit into the wilderness. He was "led" by wicked hands to the brow of Nazareth, and after his arrest the officers "took Jesus and bound him, and led him away to Caiaphas." And this all because it was the will of his Father!

So, then, he humbled himself and all his life was living out "Not my will, but thine be done!"

What He Was Lent

Though he was rich, yet for our sakes he became poor, so poor that all his life he had to be borrowing from those around him. By his Father's will his means were so slender that continually he had to be beholden to poor people around him.

"Had to be" one writes deliberately, because this too was the will of his Father.

True, he never borrowed but he blessed. He never does still. Here are some simple lines on his humiliation!

They borrowed a bed to lay his head
When Christ the Lord came down;
He borrowed the ass in the mountain pass
That he might ride to town;
But the crown that he wore
And the cross that he bore
Were his own, the cross was his own!

He borrowed the bread when the crowd he fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which he satisfied;
He borrowed a room on the way to the tomb

The Passover Feast to eat;
They borrowed a cave, for him a grave;
They borrowed a winding sheet;
But the crown that he wore
And the cross that he bore
Were his own, the cross was his own!

These are moving words and they seem true. Yet when you come to think of it, they are exactly not true, because the bed, the ass, the bread, the fish, the room, the cave, the winding sheet, were his already, for he had created them all. The thorns and the cross, he had done nothing to deserve them. No, they were not his: they were yours and mine! We all had richly deserved the crown of thorns and the cross of shame. He bore them in our stead.

So he humbled himself, that coming into the world he had made he had no patrimony, and had to be beholden to poor folk around him who became his benefactors. O wonder of wonders, all divine!

Where He Was Laid

This heir of heaven, when he was born into the world, found not even Mary's humble home at Nazareth open to receive him. He found not even a place in the common inn at Bethlehem. Prophetically, that, too, was closed to him.

"No room, no room, the inn is full, yea, over-full! No room have we for such as ye, poor folk of Galilee! Pass on!"

He came unto his own . . . his own received him not!

So through the succeeding years he lay down to sleep in many a strange resting-place. Birds of the air had nests, but the Son of man had not where to lay his head. Sometimes it was the dewy mountain-top, or the roadside, or a pillow on the lake. Sometimes it was "with the wild beasts and the angels." Strange combination for the Son of God!

But come, see the last place where our Lord lay! Come to Golgotha, where they crucified him and two others with him, and Jesus in the midst! Then, after those hours of agony comes the dying cry and the triumphant record:

"It is finished!"

Many things indeed were finished then. For us, sins and iniquities were forever paid for. For him the spitting and the scourging, the contradiction of sinners and the humiliation, yes, all this was at last forever over and done with!

And now that our redemption was at last complete a marvelous thing happened. God the Father, who had felt every pang of the pain and passion of his beloved Son, suddenly interposed an invisible and impassable barrier between that sacred form and the insults of the enemy. It was as if God said:

"Thus far, and no further! I have yielded my beloved Son to your will that he might give his life a ransom for many. But now the price has been paid, redemption is complete. Not another indignity shall be offered to him. He has humbled himself indeed, and now I must highly exalt him."

So not another hand was raised against him—with one exception. We read in John 19: 32, "One of the soldiers with a spear pierced his side." This last stab of hate was needed to convince Pilate at the time and the whole world ever since that he really did die. "And forthwith there came out blood and water." Sure medical proof that death had been complete some hours! But then, indeed, God interposed himself between his son and the world of sinners.

The next act in the plan of men is disclosed in Isaiah 53: 9: "He made his grave with the wicked." The word wicked is in the plural, and evidently refers to the two thieves. A better translation of this verse is, "They made his grave" or "His grave was made with the wicked." For that is what happened. A hole was dug convenient to the cross, and into it were tumbled the poor bodies of the two thieves with their broken legs. If men had had their way, into it would have followed the sacred form of the Saviour, to share in that common felon's grave and to be forever dishonored. For that was a man's plan. But God had another plan. He was to be "with the rich (singular) in his death." And so it was, for God moved Joseph of Arimathea to beg the body of Jesus: a courageous act. And God moved Pilate to grant the request. So instead of the sinful soldiers further defiling that sacred form and tumbling it into the grave of shame we read, "Joseph of Arimathea took it down and laid it in a sepulcher" (Luke 23: 53). Joseph had prepared it for himself. God had prepared it for his Son. So "with the rich" he was in his death, and laid in state in the newly-made tomb till the resurrection morn. Thus no hands touched the Saviour after his death but hands of love, as no eyes saw him after his resurrection but eyes of believers.

So he humbled himself, and God has highly exalted him, for come, see the place where our Lord next lay, in the bosom of the Father (John 1: 18)! But in the sudden intervention of God at Calvary, once the sacrifice was complete, between his beloved Son and the wicked hands and hate of sinners, we are given a wonderful and unrealized indication of the cost of the Son's humiliation and suffering to the eternal Father.

* * *

And now "Let this (same) mind be in you!" commands the Father. Humble yourselves under the mighty hand of God that he may exalt you in due time! Arm yourself with the same mind! Only so shall we be able to bear and forbear! Only so shall we bear the likeness to Christ and be able to do all things to the glory of God!

N.I.R.A.

Said the boss to his typist Saphira,
Hard times will compel me to fire 'er.
Hugh Johnson said, "Phooey,
Cut out that blue hooley,
With NIRA
You HIRA
Not FIRA."

—Detroit Free Press.

IN THE U. S.

Willie Waite;
Straight eight;
Petting date
Pearly gate.

—Pres. Banner.

A Church Clinic

(Continued from page 172)

less as I was under that approach. Someone said I was distraught from reading too much! But fewer people seemed interested in whether the sermon was good or bad, and more people asked questions. It seemed to me that we were on the right track.

I remember one young woman who came to me wistfully once and asked:

"What in the world do you mean? What is religion besides doing the best you can, saying your prayers, and going to church occasionally?"

I asked her if she thought that was why Paul cried out, "O the depth of the riches both of the wisdom and the knowledge of God—that I can do the best I can, say my prayers, and go to church occasionally"? I asked her if that was why Peter, with the great Paul beheaded, broke out with his benediction, "Blessed be the God and Father of our Lord Jesus Christ—that I can do the best I can, say my prayers, and go to church occasionally!"

We had got hold of something that was vital: the possibility of growth, of an ever increasing consecration, of a farther and freer adventure in the friendship of Jesus.

With more conviction than ever, for our mutual benefit as pastor and people, I determined upon a more direct and intimate approach than either preaching or routine calling. I saw it at work in the contacts I had with that movement known as the Oxford groups. Whatever one may think of what is to me its distorted emphasis and unfortunate psychology, one thing is certain: its adherents strike fearlessly and straightforwardly for the heart of the Christian gospel in repentance and dedication.

I was present one evening when a small party of them sat at the focus of a semi-circle of students in Union Theological Seminary.

One student broke out at last in some disgust with his appraisal: "What you call religion I call psychology," and stalked out of the room.

Another asked: "Mr. Buchman, what is the difference between your type of Christianity and mine?"

It was one of the professors at Union who answered: "I will tell you, Joe, and I will tell you by asking you a question: How many men have you converted in the last six months?"

The next evening I attended one of their fellowship meetings at headquarters in the early Fifties, near Fifth Avenue. Becoming conscious after a while that Mr. Buchman himself had left, I asked where he was; and one of the Fellowship said:

"Do you remember the student who blurted out something about psychology

last night? Frank is spending the next hour or two driving around town with him in a taxi."

Before such courage and directness I felt myself convicted. It was easy enough to speak to a crowd on Sunday: it was hard to speak to one! I got what courage I had in both hands and made up my mind to try. This is what we have tried.

We took a list of the congregation and divided it into small geographical areas. My own evenings, frequently to the extent of two or three a week, were set aside; and for each of these evenings, anywhere from two to six weeks in advance, or more, a hostess was chosen in each area. After a certain amount of publicity had been given to the project through the columns of our weekly bulletin, these hostesses were asked to entertain for me on the evening in question a group of people whose names were given. She was asked to write them individually, extending her own invitation to attend, and enclosing to each a card from the church office reading somewhat as follows:

My dear Friend:

As you perhaps know, I am hoping each year to meet with a number of groups chosen from among our membership and invited for an evening to some home easily accessible to the group.

My purpose in meeting with these groups is first of all to counsel with them as to matters bearing directly on the growth of vital religion, and second, to minister to such special needs as may manifest themselves. Time will be given to any individual who may wish a private conference. The idea is to establish a certain number of clinics for our religious and church life, and the meeting places each year so far as possible will be changed.

This may well be the only chance I shall have for some time of talking to you personally. Please answer your hostess within a few days after receiving the invitation, and make every effort to attend!

It is understood that there will be no refreshments served at these meetings, and that they will begin at 8 o'clock.

In this manner I hope to be able to visit each year most of the members of the congregation.

Very faithfully yours,
Paul Scherer, Pastor.

After a week had passed, or at the beginning of the week prior to the intended meeting, the hostess was asked to report the number of replies received. At once we made contact with those who had not yet answered, and by the time the evening came a group of people numbering everywhere from six to fifteen had been gathered.

During the first year the message that was brought to them was simple and direct. First of all, the background of

(Now turn to page 178)

Churches Grab The Code Idea

CHURCH RECOVERY ACT

I Do My Part

HOW To Do Your Part

1. Worship regularly each Sunday at 10:45 and 7:45.
2. Enroll your children in our Church School Sunday mornings at 9:30.
3. Attend our Wednesday Church Fellowship Night service at 8 o'clock each week, beginning Oct. 4th.
4. Support the Church regularly by using our weekly offering envelopes.
5. Seek new members.
6. Call upon our sick and shut-in.
7. Serve in one or more of our societies—Ladies' Aid, Florence Nightingale, Mother's Club, Men's Club, Epworth League, Boy Scouts, Girl Scouts, etc.

Make These Coming Events Successful Start Now to Do Your Part

TUESDAY, Sept. 26th—Men's Club! "Dad and Lad" night. Bring your boy or your dad or both. Dr. Alderson, our District Superintendent, will speak.

SATURDAY, Sept. 30th—Kitchen Cabinet Koncert by our Ladies' Aid. Admission 50 cents.

SUNDAY, Oct. 1st—Rally Day. Promotion exercises of our Church School at 10:45 a. m.

TUESDAY, Oct. 3rd—Mothers' Club. Miss Smith, psychologist, begins her lecture course for mothers.

WEDNESDAY, Oct. 4th—Famous Play, "Saint Claudia," by the Olmstead Players of California. Don't miss it. Admission free.

SUNDAY, Oct. 8th—Communion and reception of members. Help to make this the largest communion in our history.

TUESDAY, Oct. 10th—Florence Nightingale Society meets at 8:00 p. m.

OCT. 26, 27—CHURCH FAIR.

—From Woodhaven Methodist Episcopal Church, New York City.

**** N. R. A. ****

CODE FOR OUR CHURCH AND COMMUNITY

**N — EW
R — ELIGIOUS
A — DVANCE**

Forgetting those things which are behind, and reaching forth unto those things which are before . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.

Phil. 3: 13, 14.

Believing that National Recovery is dependent upon the moral and spiritual life of our people, we propose a CODE which we feel will bring about NEW RELIGIOUS ADVANCE in our church and community, as well as National Recovery in our material values.

Jesus Christ said, "This is my commandment that ye love one another even as I have loved you"—THEREFORE—

(1) I WILL DO MY PART by living a life consistent to this commandment and strive to "Do unto others as I would have others do—unto me."

THE RIGHT ROAD TO RECOVERY + WE ATTEND CHURCH + DO YOU?

Display Poster Used By First Baptist Church, Bridgeport, Nebraska

(2) I WILL DO MY PART by some daily act of helpfulness to my fellow-man.

(3) I WILL DO MY PART by praying for my State and National officials, that righteousness might have a chance to exalt a nation.

(4) I WILL DO MY PART by devoting some time each day to Bible reading, prayer, and spiritual meditation, constantly striving for NEW RELIGIOUS ADVANCE.

(5) I WILL DO MY PART by putting GOD and my CHURCH first in all my considerations.

(6) I WILL DO MY PART by giving financial support to my church regularly, and to other kingdom enterprises to the very best of my ability.

(7) I WILL DO MY PART by inviting someone to attend service each week.

(8) I WILL DO MY PART by being prepared at all times to bear witness to Christ and His Church, by refusing to sanction any word or act not in harmony with the life and teachings of our Lord.

My acceptance to this CODE will be evidenced by my promise to attend at least one service of worship each week, unless prevented by circumstances beyond my control.

—Methodist Episcopal Church, South, Mer Rouge, La.

I WILL ASSUME A GREATER RESPONSIBILITY to advance the Kingdom of God by participation in the regular services of My church, in the financial needs of My church, and in the Benevolent objects of My church.

I WILL TRY EARNESTLY to be of USE and SERVICE when and where I can, to push forward the interests of my Saviour, Jesus Christ.

I WILL ENDEAVOR TO TRULY LEAD A CHRISTIAN LIFE, wherever I am and avoid all reflection against Christianity, and against the name of Jesus Christ. To be honest in business, careful about paying my just debts and try not to estrange folks from God and the Church.

I WILL THROUGH PRAYER and a larger use of the WORD OF GOD seek to have the Holy Spirit quicken the members of My church and bring a revival of religion amongst us.

Name

—Pledge used in Central Presbyterian Church, Tarentum, Pa.

Y.R.A.

Nearly three hundred young people of the Metropolitan Baptist Church, Washington, D. C., John Compton Ball, pastor, signed the following pledge which is the basis of the Youth Recovery Act of the Church.

Our Pledge

Young in years, but with
Open minds and keen
Understanding of
The great need for
Holiness of life and honesty of purpose,
we

Reverently pledge ourselves to an
Earnest and sincere
Cooperation with Jesus Christ, and with
One another against all
Vice and crime, and we will
Endeavor through prayer and practice to
Restore the high standards of life set
Years ago by our forefathers.

Agreeing in this great task, we do hereby
Consecrate our lives to our Saviour, and
promise
To put the YOU in YOUTH to the glory
of His Holy Name.

NATIONAL RELIGIOUS AWAKENING



I Do My Part

Remembering that I am a member of
Central Presbyterian Church and that
I have received many blessings and
much help therefrom

I WILL PUT ALL HINDERING
THINGS ASIDE that keep me from being
LOYAL to my God, to my Saviour,
and to my Church; no matter what they
may be—habits, disposition, pleasures,
sins, indifference, or anything else.

A Church Clinic

(Continued from page 176)

the meetings was given them much as I have given it to you. Their sole purpose was to be the establishment of a closer relationship between the people themselves and with the pastor. It was suggested that out of the meetings should come annually a series of individual conferences at the church. Emphasis was laid upon the mutual benefit that would inevitably be derived from such a regular exchange and the sharing of ideas, difficulties, and aspirations. It was a mere matter of pencil and paper to figure out how much more frequently I as pastor could meet the individual members of my congregation if they should seek me out instead of expecting me to do all the seeking. It never seemed to me either normal or vital for a congregation to ask its pastor not only to minister to their needs, but to discover them as well. And I frankly told them so. We tried to give the pastoral office at least as much dignity as the physician's calling. And they were asked for their co-operation in replacing the usual pastoral visit, with all its attendant liabilities, by a regular schedule of appointments at the church.

But all this, during the first year, was preliminary. For an hour, simply and frankly, I brought them the message that was just then nearest my heart, encouraging them to question, comment, or if they were so inclined, to bear their own testimony, to the faith and fellowship of Jesus Christ. The message confined itself to two points: The necessity of a real and genuine surrender of one's will, and of a real and genuine sharing of one's faith and experience. Speaking as fully as I could out of my own life, I dwelt on the half-heartedness of our own dedication to the service and cause of him whom we worship. A brief morning prayer which I had found helpful myself was suggested to them:

"Lord God, thou hast given me this day; I give it back to thee! Grant that thy will may be done in it, through me and for me, for Jesus' sake! Amen."

I tried to make clear that I was not particularly interested in getting people to join the church. What I was interested in was the growth of their own apostolic fervor. The making of Christians was not the pastor's task alone. The faith that was not shared was dull and commonplace and unsatisfying. Really to grow in the Christian life it was necessary not only to invite others to our services of worship, but to invite others to Christ himself, bearing our own simple witness to the virtue of his presence.

This much merely in outline. For the first time in my life I felt that I was getting at something vital, and in groups

small enough to make every word spoken count to the uttermost.

The last half hour was thrown open for discussion. A few would always enter into it, sometimes those one would least expect. And things began to happen. That Ash Wednesday we had a consecration service, and 40 members offered themselves in larger measure to the work of the Master. An after-meeting was held, with a frank discussion of the possibilities of usefulness. Some made additional contributions to vital causes. Others offered of their time for calling, and for individual case work.

Of a student at Columbia, let me give you an excerpt from a letter written by her friend:

"When I remember how seven months ago she was broadcasting down the halls that there was nothing in religion, that she did not expect from her own choice ever to set foot inside a church, and advising her friends to spend Sunday with her walking on the Palisades—and when I see her now, standing the comments of those who are not kind enough to forget, and taking her friends by the hand to bring them to every service she can possibly attend—I find myself with head bowed before the Christ who can work such a transformation!"

And this, more directly, from another:

"My life has not been full of happy experiences, but I feel I have found out where I am going, and have discovered an ideal against which I may appraise the things of life. I know what it means now to turn hatred into at least something approaching love. All things are possible with Christ! I can have a growing faith. I have tried to defer the drawing of any conclusions with regard to Christianity until I had really experimented with it. I have been convinced. And I am glad the experiment need never be finished, for every day some old thing takes on a new meaning, or there is a new experience that makes living wonderful."

Both of these people have given and quietly continue to give beyond their strength and means.

During the second, third, fourth, and fifth years I have been suggesting five or six topics to each group for the evening's discussion, and asking them to choose by vote which they wish to consider. There have been times when we have thought of the church. Other groups have chosen the Christian Life, the Creed, the Bible, or Prayer. And while there still continues to be a measure of difficulty in the matter of arranging for the meetings, with all of the conflicting engagements and enticements of metropolitan life, I am confident that there are few if any who have ever attended that will not speak enthusiastically of the lasting value which these evenings of fellowship and frank discussion have in our life as a congregation.

In conclusion, let me say only one word with regard to the individual conferences which I am constantly inviting. Tradition stands against them. Here and there is someone who feels that what we are trying to introduce is the Roman Catholic confessional. But little by little the idea seems to take hold. Every week or so somebody asks for an appointment: only a few in comparison with the total membership, of course. It will be a long process, and slow. But such hours as we have had together have been to me an unadulterated joy. Sometimes I think they do me more good than they do anyone else! People who I never thought would take me at my word have come and given me an opportunity to share with them their victories and their defeats. Prostrated lives, young lives with the temptations of youth upon them, lonely lives, some who ask for confession and absolution, others who bring their religious difficulties, difficulties in business, and in the home. Now and then a mother seeks advice about child-training. The scope is as wide as life itself.

What it has all meant in the life of the congregation I am in no position to say: I can only testify as to what it has meant to me personally. I know a satisfaction which I had never known before: not so much because of any actual, statistical results, as because of a certain sense of reality which has begun to characterize our work together and the contacts we make with one another. The way is open, and the experiment is not complete.

NEW YEAR ✓

"I asked the New Year
For some motto sweet,
Some rule of life with
Which to guide my feet;
I asked and paused; he
Answered soft and low:
'God's will to know.'"

"Will knowledge then suffice,
New Year?" I cried;
And ere the question into
Silence died,
The answer came,
'Nay, but remember too,
God's will to do.'"

"Once more I asked:
'Is there no more to tell?'
And once again the answer
Softly fell:
'Yes, this one thing, all
Other things above:
God's will to love.'"

—Author Unknown.

Not wealth nor ancestry, but honorable conduct and a noble disposition make men great.—Ovid.

Behind the dim unknown
Standeth God within the shadow, keeping
watch above his own.

—J. R. Lowell.

The New Year

By Grenville Kleiser

BEGIN the New Year with clear purpose, strong resolve, and supreme faith. Concentrate upon essentials. Put your high ideals into practice and resolve to live nobly every day.

Do your work well. The best reward for good work will be greater work and a larger sphere of usefulness. Rid yourself of everything which in any way retards your best progress. Scrutinize your thought habits, and be alert to every chance for self-improvement. Keep your mind upon a high level of constructive thought, realize the priceless value of time and opportunity, and feel inspired by the truth that success is your birth-right.

Cultivate silence and stillness. You grow your best thoughts in times of solitude and meditation. To continue to grow and accumulate useful ideas, you must have frequent periods of mental and physical relaxation.

Beware the modern tendency to hurry and waste. The time you give to quiet and intelligent meditation will repay you well. Cultivate quietness, poise, and deliberateness. When you are still and receptive you can best hear the voice of God and learn His will.

Among your good resolutions for the New Year you might include these:

Resolved that I will be an intelligent optimist, and look for the best in everyone and in everything.

Resolved that I will daily develop the habit of constructive thinking.

Resolved that I will maintain a high standard of personal conduct at all times.

Resolved that I will always speak well of other people, or keep silent about them.

Resolved that I will cultivate in my daily life the cardinal qualities of courtesy, gratitude, sincerity, generosity, courage, and humility.

Greatness of character implies self-denial and self-sacrifice. As you grow in bigness of spirit you will more readily yield your personal preferences to the wishes of others. The spirit of Christ is to give freely, generously, and daily, to render helpful service when possible, to seek constantly to make the world better and happier.

Greatness of life is largely the product of clear purpose and lofty ambition. When you have made definite choice of a worthy life purpose, there will come to you a wonderful sense of increased power, and many influences will set to work for the sole purpose seemingly of helping on your progress. The conscious-

VICTORY VIGOUR

for 1933



Man may be mean or morally masterful
 Serene trust cures strength-sapping worry
 Pride prinks people, humility humanizes
 Testing times uncover unused treasures
 Trouble may tame and mellow our temper
 Gossip tattling destroys winsome traits
 Patience is the twin trait of gentleness
 Small sins spoil the beauty of believers
 Goodness equips for greatest productivity
 Commendation inspires, criticism dispirits
 Worship feeds the soul, as sunshine the body
 Service, a spiritual gymnasium, generates joy
 Banish the "blues," God still lives and loves
 Prayer stimulates us with super-human strength
 Life may be school days; death but graduation



*May vision and strength sufficient
 make this the best year of life is
 the wish of your three friends*

CHRISTIAN, CHARITY and ENSWORTH
 REISNER

BROADWAY TEMPLE METHODIST
 EPISCOPAL CHURCH
 NEW YORK January 1st, 1933

ness at the close of each day that you have made real and substantial advancement towards a great purpose will increase your courage, and still larger possibilities will be revealed to you. In this spirit you will learn that all really worthwhile work must be in harmony with God, and that worthy work always has divine approbation.

Your daily life is made up of desires, choices, judgments, and deeds. These are largely under your personal control, so that in reality you are daily making your own destiny. Nothing can hold you back if you have set your mind and heart wholly and earnestly upon a great life purpose.

There is something sublime about the beginning of a New Year. Possibly the past year has been filled with dark misgivings, losses, disappointments, and dominating fears. But the beginning of a New Year, with its promise of unexplored possibilities, should gladden the heart and inspire the soul. It is

the time for stronger resolutions; for new courage in face of difficulties; for more diligence in useful labor; for more generous service to less fortunate fellow-pilgrims.

Here is a good plan for 1934:

I will start the New Year gladly with a clear and noble aim; I will give unselfish service to enrich another's name.

I will speak a word of courage to a soul enslaved by fear; I will dissipate drab discord with the sunshine of good cheer.

I will be sincere and humble in the work I have to do; I will not indulge in censure, but will praise the best in you.

I will do what I am able to advance a worthy cause; I will strive to lessen evil and obey God's righteous laws.

I will pray to Him to guide me in the straight and narrow way; I will shun false pride and folly, and I'll live my best each day.

NEW YEAR'S THOUGHTS

Let us walk softly, friend:

For strange paths lie before us all untrod,

The New Year, spotless from the hand of God,

Is thine and mine, O friend.

Let us walk straightly, friend:

Forget the crooked paths behind us now,

Press on with steadier purpose on our brow,

To better deeds, O friend.

Let us walk, gladly, friend:

Perchance some greater good than we have known

Is waiting for us, or some fair hope flown

Shall yet return, O friend.

Let us walk, kindly friend:

We cannot tell how long this life shall last,

How soon these precious years be overpast:

Let love walk with us, friend.

Let us walk quickly, friend:

Work with our might while lasts our little stay,

And help some halting comrade on the way;

And may God guide us, friend.

—Lillian Gray.

MATURITY THROUGH STRAIN

A life of idyllic ease, of pure and perfect satisfaction, of sunshine unsullied, a life without obstacles to overcome, without problems, practical and intellectual, to solve, without sorrows to chasten and subdue, might suit those who had settled down into the listlessness of *ennui*, but hardly those in whose blood burned the fire of adventure. There is a remarkable adaptation in nature of every form of life to its environment; and man is no exception. Born into a dangerous and difficult world, cradled from the start in struggle and matured through strain, he is suited, unless unnaturally enervated, to the conditions of his life with all its possibilities of pain and perplexity; and he can be his truest and best self in no other setting.

William Muir Auld in *The Mount of Vision*; The Macmillan Company.

A Watch Night Service Of Worship

By John N. Link

This service was used last year by Dr. Link in the Starr Methodist Protestant Church, Baltimore, Maryland. With a few slight adaptations it is equally appropriate for the service of the first Sunday of the new year.

I. ORGAN PRELUDE

II. THE CALL TO WORSHIP

PREACHER—

"Standing with folded wings of mystery
The New Year waits to greet us—you
and me.

Her arms are full of gifts; her feet are
shod

All fitly for rough roads, or velvet sod.
Her eyes are steady with belief in God.
Her voice falls sweetly as a vesper bell
Where trust and hope all lesser notes
dispel;

Scarce knowing why, we feel that all is
well."

The New Year is only one hour away.
As we hurry toward it, come, let us wor-
ship and bow down; let us worship God
our Father; let us renew our allegiance
to God the Son, even Jesus Christ, our
Saviour; let us seek the guidance of God
the Holy Spirit, our sanctifier, comforter,
and guide, that with His assistance, we
may look backward with profit, and look
forward with prophetic vision.

PEOPLE—Eagerly, earnestly, and expect-
tantly, we come to worship God our
Father; to renew our allegiance to God
the Son, Jesus Christ our Saviour, and
to seek the guidance of God the Holy
Spirit, praying as did one of old,
"Speak, Lord, for Thy servant hear-
eth."

III. LOOKING BACKWARD

PREACHER—Even as the traveler,
reaching a hill-top on his journey,
pauses a moment and glances back o'er
the way he has come before pressing
onward, so let us pause to look back-
ward across this year.

PEOPLE—"Lord, make me to know mine
end, and the measure of my days, what
it is; that I may know how frail I am."

1. PROVISION

PREACHER—During this past year pri-
vation has touched every life. To some
it brought inconvenience. To some it
brought poverty. Yet we who have
sought first the kingdom of God and

its righteousness have found that all
things needful have been added unto
us.



PEOPLE—"I was young and am old, yet
have I never seen the righteous for-
saken, nor his seed begging bread."

PREACHER—Who is the author and
giver of every good and perfect gift?

PEOPLE—God, our heavenly Father,
for—

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
Back of the mill is the wheat, and the
shower,
And the sun, and the Father's Will."

PREACHER—Then—

"Praise God for wheat, so white and
sweet, of which to make our bread!
Praise God for yellow corn, with
which His waiting world is fed!
Praise God for fish and flesh and fowl
He gave to man for food!
Praise God for every creature which
He made and called it good!
Praise God for winter's store of ice!
Praise God for summer's heat!
Praise God for fruit tree bearing seed;
'to you it is for meat'!

Praise God for all the bounty by which
all the world is fed!

Praise God His children all, to whom
He gives their daily bread!"

2. PROTECTION AND PAIN

PREACHER—Constantly, during the
year now closing, danger and disaster
were round about us. Sometimes the
afflicting hand rested more or less
heavily upon us. Yet, again and again,
have we been conscious of the fulfil-
ment of the promise of our God, "Be-
cause thou hast made the Lord, which
is my refuge, even the Most High, thy
habitation, there shall no evil befall
thee, neither shall any plague come
nigh thy dwelling. For He shall give
His angels charge over thee, to keep
thee in all thy ways. They shall bear
thee up in their hands lest thou dash
thy foot against a stone."

PEOPLE—"God is our refuge and
strength, a very present help in trou-
ble. Therefore will we not fear, though
the earth be removed; though the
mountains be carried into the midst
of the sea; though the waters thereof
roar and be troubled; though the
mountains shake with the swelling
thereof."

PREACHER—During this year, now
swiftly passing, many of us have dwelt
with pain. For some it has been phys-
ical pain that racked and tore our
bodies. For some it has been mental
pain as our best laid plans have failed
and mocked us. For some it has been
emotional pain as our most trusted,
most dearly loved, have disillusioned
and disappointed us. For some it has
been spiritual pain as we found sin
within ourselves and in many round
about us. For some it has been the
nameless pain of bereavement as those
we have held closest have slipped be-
yond. Why have we suffered so much
pain? Is it because we have not loved
God or because God has not loved us?

PEOPLE—Nay, "for whom the Lord lov-
eth He chasteneth, and scourgeth every
son whom He receiveth."

PREACHER—The Apostle Paul wrote,

"There was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, 'My grace is sufficient for thee! For my strength is made perfect in thy weakness.'"

PEOPLE—"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

PREACHER—

"God might have kept us without pain!
And God is love!
There must be better things than ease
for us to prove.
The furrowed brow, the patient heart,
the pale, sad face,
The soul that bears what He has sent,
—are signs of grace.

Pain takes us to His feet, which else
we might forget;
We cry to Him for help and He ne'er
failed us yet.
Much that pain brings is molten gold
and richest gain;
More than we else could know is
taught in schools of pain.

Dear heart that suffers, by this way
life's crowns are won;
And is it hard sometimes to say, 'Thy
will be done'?
But He permits the pain, and He
sends strength to bear.
Try to keep still for His dear sake,
who answers prayer.

Pain is a passing thing, and life is
swift to go,
God keeps a land so glad that there
you will not know
The meaning of a pain, and there is
no regret;
He will remove the curtain soon, and
you'll forget!"

PEOPLE—"It is good for me that I have
been afflicted!"

3. PLEASURE

PREACHER—Life has not been all pain
during this past year. For those of
us who have loved the Lord and served
Him to the utmost of our ability, there
have been many happy hours in the
service of our King. They err who
think that the Christian life has no
pleasure. No other life has so much
pleasure!

PEOPLE—"I was glad when they said
unto me, 'Let us go unto the house of
the Lord.'"

PREACHER—"Lord, I have loved the
habitation of Thy House, the place
where thine honour dwelleth."

PEOPLE—"Behold, how good and how
pleasant it is for brethren to dwell
together in unity."

PREACHER—"O, how love I Thy law!
It is my meditation all the day."

PEOPLE—"How sweet are Thy words
unto my taste! Yea, sweeter than
honey to my mouth."

PREACHER—Simon Peter, thrilled with
the ecstasy of The Transfiguration,
cried out, "Lord, it is good for us to be
here."

PEOPLE—The Ethiopian Eunuch, intro-
duced to Jesus by Philip on the desert
road, "went on his way rejoicing."

4. PROVOCATION

PREACHER—Merely glancing backward
across the year is enough to reveal
many stains—the records of the times
we have provoked God, and sorely
tried His patience and long-suffering
love, by our sins.

PEOPLE—Who have sinned?

PREACHER—"We have all sinned and
come short of the glory of God."

PEOPLE—How have we sinned?

PREACHER—We have sinned sins of
omission:

"Thus speaketh Christ our Lord to us:
Ye call me Master and obey me not!
Ye call me Light and see me not!
Ye call me Way and walk me not!
Ye call me Life and desire me not!
Ye call me Wise and follow me not!
Ye call me Fair and love me not!
Ye call me Rich and ask me not!
Ye call me Eternal and seek me not!
Ye call me Gracious and trust me not!
Ye call me Noble and serve me not!
Ye call me Mighty and honor me not!
Ye call me Just and fear me not!
If I condemn you, blame me not!"

PEOPLE—Dear Lord, have mercy upon
us, for it is written, "He that knoweth
to do good, and doeth it not, unto him
it is sin."

PREACHER—Not only have we provoked
God with our sins of omission, but
also with our sins of commission—our
open sins that all may see; our hidden
sins that we think none may see.

"We hide our sins from men with anx-
ious care,—

The selfish thought, the grasping wish
conceal,

And veil with courteous words the
thing we feel;

The heart of hate puts on disguises
fair,—

Bitter within, without all is debonaire;
For fashion's sake we don the garb of
zeal,

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But even while with reverence we kneel,
Our worldly longings mock the show of prayer.

Heedless we are of shining ones beyond,—

That all our shame is open to the sky,
And all our dark with light eternal glows;

Before the Unseen, sin is blithe and bold,—

Reckless of witnesses that dwell so high,

Yet all we hide from men the Great God knows."

PEOPLE—"What must we do to be saved?" "The soul that sinneth, it shall surely die." "If the righteous scarcely are saved, where shall the ungodly and the wicked appear?" "Who shall deliver me from the body of this death?"

PREACHER—

"When wounded sore the stricken heart lies bleeding and unbound,
One only hand, a pierced hand, can salve the sinner's wound.
When penitence has wept in vain over some foul spot,
One only stream, a stream of blood, can wash away the blot.

Jesus, Thy blood can wash us white,
Thy hand bring sure relief;
Thy heart is touched with all our joys,
and feeleth for our grief.
Uplift Thy bleeding hand, O Lord, unseal that cleansing tide;
We have no shelter from our sins but in Thy wounded side."

PREACHER—

"What is the Old Year? 'Tis a book
On which we backward sadly look,
Not willing quite to see it close,
For leaves of violet and rose
Within its heart are thickly strewn,
Making love's dawn and golden noon;
And turned-down pages, noting days
Dimly recalled through memory's haze;
And tear-stained pages, too, that tell
Of starless nights and mournful knell
Of bells tolling through trouble's air
The De Profundis of despair—
The laugh, the tear, the shine, the shade,
All 'twixt the covers gently laid;
No uncut leaves; no page unscanned;
Close it and lay it in God's hand."

IV. LOOKING FORWARD

PREACHER—The Old Year is nearly gone. The New Year is almost here. What is this New Year soon to dawn?

"A flower upknown: a book unread:
a tree with fruit unharvested:

A path untrod: a house whose rooms
lack yet the heart's divine perfumes:

A landscape whose wide border lies in
silent shade 'neath silent skies;
A wondrous fountain yet unsealed; a
casket with its gifts concealed:
This is the year that for you waits
beyond tomorrow's mystic gates."

Even as the traveler, reaching a hill-top on his journey, pauses a moment and glances ahead to scan the vista unfolding before he adventures farther, so let us pause to take a forward glance. Three attitudes compel attention:

PEOPLE—

"I know not what the future hath of
marvel or surprise;
Assured alone that life and death His
mercy underlies.

I know not where His islands lift their
fronded palms in air;
I only know I cannot drift beyond His
love and care."

1. ANXIETY

PREACHER—There are many who are apprehensive of what the New Year will bring. They think that they see dark clouds upon the horizon; they think they see the placid waters becoming troubled; they are anxious about the morrow. What does God's Word tell us concerning this anxiety?

PEOPLE—"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment?"

PREACHER—"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?"

PEOPLE—"And which of you by being anxious can add one cubit to the measure of his life?"

PREACHER—"And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

PEOPLE—"If God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

PREACHER—"Be not therefore anxious, saying, 'What shall we eat?' or, 'Wherewithal shall we be clothed?' For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things."

(Now turn to page 191)

Churches Are Raising Funds

For Debt Reduction—New Buildings—Budget Needs

As reports below illustrate, many financially-burdened churches have recently improved their situations, besides achieving notable increases in Church and Sunday school attendance, with new levels of Loyalty and sacrificial devotion, by the help of this Bureau.

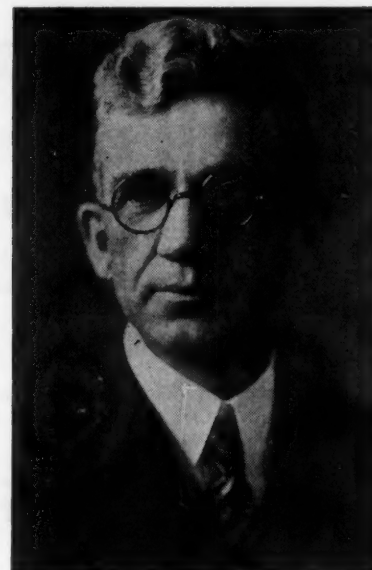
The Church Campaigns Bureau—Origin, Achievements, Service

Some 25 Home Mission Boards, representing the important communions in the United States and Canada, are affiliated in the Home Missions Council "to promote fellowship and cooperation among Christian organizations."

The Church Campaigns Bureau was officially established by the Administrative Committee of the Home Missions Council, in line with the above objectives, to offer the most satisfactory possible "Stewardship-Spiritual-Financial" service to the churches of Protestant bodies which have no similar Bureau.

The fees for its services are the lowest consistent with maintaining the highest standards of efficiency. They vary with the size of the church, the season, the goals, the results, the amount of time spent on the field. They depend also upon whether leadership is desired for "Church Loyalty-Stewardship Crusade" or other programs of spiritual preparation; also, as to whether our continuing counsel and cooperation are desired for a period of time (from six months to five years) so as to help insure better cash collections for budget and/or special fund.

The services of this official Bureau—churchly, successful, reliable, sane and economical—have won enthusiastic commendations from pastors and officers of over 800 churches of some 20 communions. See adjacent column.



Albert F. McGarrah, D. D., Director of the Church Campaigns Bureau

Dr. McGarrah is the Author of "Modern Church Finance," "Modern Church Management," and other volumes that have enabled thousands of pastors and churches to achieve greater things, both financially and spiritually.

Read his series of six articles in CHURCH MANAGEMENT: January to August, 1933.

Many Denominations Benefit

Churches of 20 communions—Baptist, Congregational, Disciple, Episcopal, Evangelical Synod, Lutheran, Methodist Episcopal, Presbyterian, Reformed, etc.—offer enthusiastic praise for the services of this Bureau: for its improved plans, churchly methods, constructive counsel, consecrated leadership, experienced guidance; with financial successes and spiritual by-products exceeding all expectations. Typical testimonies in adjacent columns.

Experienced Staff

Some 6,000 churches have benefited, in the past 25 years, by the counsel, inspiration and guidance of members of our staff.

Recent Successes

During the past nine years, some 800 churches have, with our help, raised over \$40,000,000—in addition to funds already in hand,—wherewith to finance debts, buildings, budgets and other needs.

Special Terms During 1934

Sympathizing with churches which face heavy burdens, this official Bureau offers special arrangements during 1934, so that its services may be most readily available, on a cost basis, where needs are greatest.

Invaluable Counsel and Inspiration

Our counsel by correspondence is free.

If your church will meet the actual expenses, (plus \$10 as an evidence of good faith, where a day's time is involved) a competent member of our staff will come to confer with your responsible leaders, bringing fresh ideas, with invaluable encouragement and counsel, without any further obligation.

I. CASH Collections Are Larger in Churches we Help—Recent Comments

1. \$390,000 Paid—PRESBYTERIAN

JUNE, 1933: "\$376,000 has already been paid in cash on \$515,000 pledged with your help shortly before depression began. We hope to collect \$75,000 more."

2. Construction under way—LUTHERAN

NOV. 13, 1933: "I am mighty glad that we put on our building fund campaign in 1932, with your splendid set-up and staff. . . . Of \$34,400 raised in May, 1932, we collected \$12,000 before we broke ground. With construction under way, we are receiving new pledges, many are paying former pledges in full, others in advance, others up to date. We will have \$20,000 cash by New Years."

3. Village Church Pays Cash!

OCT. 1933: "Despite economic troubles, we have collected \$10,300, half of total pledged for improvements with your help . . . have repaired parsonage, installed new furnace, completed addition with kitchen—PAYING CASH. We expect to collect enough more to pay for a pipe organ."

4. \$5,000 More Than Pledged Total

JUNE, 1933: "Of \$90,000 raised with your help, before the slump, we have collected 90% . . . also \$14,000 in special gifts, largely accruing from services of your staff. . . . Cash collected exceeds original pledged total by \$5000!"

II. Debt-Burdened Churches Report NOVEMBER Victories

Many debt-burdened churches of various communions are meeting their financial needs more satisfactorily, because of recent counsel and cooperation by this Bureau. Ask for names and full information concerning these and other recent victories.

1. Goal of \$22,500 Subscribed

OHIO, November 19, 1933: "Our goal of \$22,500 is over-subscribed by \$600, with more to come. Your DR. HAGEMAN gave us genuinely helpful service . . . not one criticism."

"Naturally, churches hesitate to attempt to raise money in these times . . . but our officers are highly pleased and everyone is happy, now that the effort has been made, the need met, and the goal surpassed."

"For a third time, I am able, as a pastor, to report full satisfaction with your splendid service."

2. Budget Doubled—Covering \$7,500 on Improvement Debt

NEW YORK, November 19, 1933: "Our budget of \$22,000 to cover 112 weeks fully subscribed . . . pledged total doubled . . . number of pledges increased 50% . . . attendance at all services increased 50%, higher than ever yesterday after close of campaign. Many new workers enlisted. Everyone feels a new interest in our church and its work. Plate offerings more than doubled."

3. Cash for Emergency—\$6,000

IOWA, November 28, 1933: "Almost \$1500 came in cash last Sunday, to apply on obligations in default. We reached our goal, with \$4,500 more pledged payable in four months, with the help of your representative."

Note: If your church needs cash, to meet emergency needs—tell us.

4. "Surpassed Expectations"

PENNA., November 27, 1933: "Our debt-reducing campaign climaxed yesterday. Financial results surpassed expectations. Instead of merely reducing the debt, we now hope to meet it in full. Officers more than pleased; cannot speak too highly of MR. TOMPKINS and his work; consecrated, tactful, sensible, sympathetic, wise, his messages were inspiring and practical."

"Besides: we reached high attendance goals for the month; with 5% increase in membership, \$200 increase in monthly offerings, a finer spirit of loyalty and sacrifice,—all these in a day when churches are supposed to be dead and economic conditions impossible."

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BOOK BROADCASTINGS

What the Writers Have to Offer

Christianity

Christianity and Coercion, by Francis J. McConnell. Cokesbury Press. 128 pages. \$1.00.

These six Fondern Lectures by Bishop McConnell do not constitute an especially large book. *Christianity and Coercion* is, however, a highly important work. Thinking men cannot ignore what Bishop McConnell says. No religious leader stands nearer to the center of modern life or sees with greater clarity and steadiness. The present volume is one of his best. It deals with fundamental problems luminously and convincingly.

The second lecture, *The Coercion of Law*, is full of the dynamite of truth. For example, it contains the following thought-provoking words: "Our legal system does move in cumbrous fashion, including the Constitution of the nation itself. The Constitution was framed by men of outstanding political genius, and may indeed be worthy of Gladstone's praise that it is the greatest document ever struck off by the hand of man at any one time. Nevertheless, it was the work of men, all of whom more or less feared the mass of the people. So the Constitution is a constitution of checks—of too many checks. It has too many brakes, and the brakes can be too quickly clamped down to enable it to respond quickly to the needs of a people more numerous, more highly educated in political responsibility, more conscious of national oneness than were our ancestors of about a century and a half ago."

This lecture, like the book as a whole, is rich in thought-provoking epigrams: "The laws are social instruments, and must not be given a coercive might which defeats the purpose of all law. Too much regularity and uniformity thwart civilization quite as truly as too little." "Laws must be respected; and yet to be respected, laws must leave place for disobedience in the name of a higher law." "Society has a right to insist that nobody shall gain by antisocial conduct." The very title of this lecture evidences its wide ramifications and its close relation to current issues.

The lecture on "The Iron Law of Economics" pulverizes a number of ancient fallacies which have been vitiating industrial life for centuries. Many of these misconceptions have not had the slightest standing in the world of economic thought for generations, but they still hold a place in current thinking. One can hardly engage in a political discussion without hearing some of them expressed in a language almost identical with that used more than a century ago. Bishop McConnell declares that one great difficulty has been that in the United States we have had in industry a virtual dictatorship whose first concern has been with dividends and investors. He takes the position that this economic autocracy must be superseded by the ideals of Christian brotherhood.

The closing lecture is on "The Church and the Higher Coercions." It gathers

together many ideas suggested by the preceding chapters. Its last paragraph summarizes the basic ideal of the book: "As these lines are written, the world is seeing for the first time on a large scale the need of planned social action. The policy of *laissez-faire* is broken down. In this vast scale-planning the Church must make her view of God and man a part of the social order—a feature of the environmental force which helps men freely decide for the Kingdom of God."

Christianity and Coercion will inspire both agreement and dissent. No one can read it without doing considerable thinking on his own part. And following Bishop McConnell's leadership he will be compelled to think about matters which the modern man must face. If the book did nothing more than compel us to get down to bedrock in our thinking, its existence would be more than justified. It does not stop here, however. Its genuinely prophetic contents make it one of the great books of the year.

L. H. C.

Christianity, by Edwin Bevan. Henry Holt & Co. \$1.25.

This is volume No. 146 in the Home University of Modern Knowledge, for which the ambitious publishers have secured as editors, Rt. Hon. H. A. L. Fisher, Sir J. Arthur Thomson and Professors Gilbert Murray and William T. Brewster. Just to read the list of the other 145 titles and their authors is to be convinced that the jacket of the book is not guilty of over-statement when it avers, that "all the volumes are written by authorities and the books cover every prominent, educational and cultural subject." In order to make the volumes of coat pocket size the page margins are very small, which is unfortunate because the thoughtful reader will wish to make marginal notes as he reads.

The author of No. 146 is honorary fellow of New College, Oxford, and Lecturer on Hellenistic History and Literature in King's College, London. He modestly admits a LL.D. from St. Andrews and a D.Litt. from Oxford. With all this educational and cultural—and one might say historical—background he should be, and is, well equipped to write the history of Christianity, starting with Origins in Chapter 1, continuing with the Reformation about the middle of the book and ending with *The Situation Today* in Chapter XI.

Professor Bevan is refreshingly objective in his point of view. From his background one would guess him to be a Christian rather than a Moslem, a Protestant rather than a Catholic, but his book would not reveal his position. He gives credit where credit is due to Jew and Gentile, Evangelical and Liturgical, Catholic and Lutheran, and where good strong criticism is due, he is equally generous. Catholics and Lutherans alike should read his chapter on *The Reformation*. Neither would find much comfort, but wholesome addi-

tions would be made to the education of both.

The scholarly style of the book sometimes becomes a bit ponderous by reason of long sentences, over-size paragraphs and a sentence structure that is English rather than American. Perhaps it is too much patriotism or a too highly developed sense of nationalism which causes this reviewer to feel a bit piqued because the contribution which America has made to Christianity was completely ignored by Dr. Bevan. Certainly there is some justification for believing that Mormonism and Christian Science, both of American origin, deserve at least a sentence, if not a paragraph, in anybody's history of Christianity. One may say this much without giving assent to the doctrines held by these groups. Other American contributions to religious thought and practice such as the work of Thomas and Alexander Campbell, the distinctive flavor of American Methodism and the rise of American liberalism might well have received recognition.

G. W. G.

The Christian Experience of Life, by J. Harry Cotton. Fleming H. Revell Company. 160 pages. \$1.50.

The will of Joseph Cook, famed for his Boston Monday Lectures, provided that at the death of his wife, should she survive him, all his property both real and personal, should be bequeathed "unto the Board of Foreign Missions of the Presbyterian Church of the United States of America, the said property to be used and employed in founding and maintaining learned and evangelical lectures in defense of Christianity by some thoroughly competent preacher or theological professor, who shall be chosen by the said Board and visit in succession the principal cities of India, China and Japan."

The trust became operative in 1924. The first appointee was Cleland B. McAfee of the Presbyterian Theological Seminary of Chicago. The second lecturer on the Joseph Cook Foundation was J. Harry Cotton, minister of Broad Street Presbyterian Church, Columbus, Ohio. The present volume contains Dr. Cotton's lectures. Although they were prepared to explain Christianity to the people of the Eastern world, they should be of considerable value to occidental Christians. They constitute a lucid, thoughtful and stimulating discussion of the real fundamentals of Christianity. Among the titles are *The Nature of Human Experience*, *The Experience of God*, *The Cross of Christ*, *Jesus and Modern Democracy* and *Jesus, the Liberator*. The chapter on *Jesus and Modern Democracy* is one of the best in the book, in spite of the fact that now and then the author gives the impression of having to labor too hard to make his point. The lectures show a close contact with present-day thought and a firm grip upon the time-honored essentials of the Christian faith.

L. H. C.

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NEW YORK

The Christian Belief in God, by Alfred E. Garvie. Harper and Brothers. 471 pages. \$3.50.

This is the last of a trilogy of volumes on theology. In this and the two earlier volumes, "The Christian Doctrine of the Godhead" and "The Christian Ideal for Human Society", are gathered a great mass of data.

The present volume, "The Christian Belief in God," alone, is encyclopaedic in its scope. Its first part deals with definitions of religion, ways of thinking of God, and the values of religion. The second part of the book is philosophical and concerns itself with relating belief in God to the whole life of man. Here are outlined beliefs in and proofs for the existence of God, cosmology, teleology, ethics, aesthetics, mysticism, philosophies of life, and theism.

Dr. Garvie presents a fairly conservative picture of God. God is one who is omnipresent, omniscient, and omnipotent. He is "above and beyond nature and man, and yet akin to and within man." God is also identified with the philosophical absolute.

The author knows Professor S. Alexander's "Space, Time, and Deity." He knows C. Lloyd Morgan, Bergson, William James, Brightman, and Smuts; but he does not seem to think much of their theological opinions. The amazing thing to the American reader is that in a volume as encyclopaedic as this, Professors Weiman, Lyman, Ames, Montague, Hocking, and a host of others are not even mentioned. H. W. H.

What Men Are Asking: Some Current Questions in Religion, by Henry Sloane Coffin. Cokesbury Press. 196 pages. \$2.00.

These Cole Lectures by the president of Union Theological Seminary, New York, set a high standard for meeting the need of a critical hour, for their clarity and force of expression, and their contribution to constructive religious thinking. Dr. Coffin clearly understands the modern mood and the modern crisis, and these lectures constitute one of the most stimulating and helpful books on religion that has appeared in a long while.

In our state of uncertainty and bewilderment, Dr. Coffin would have us begin, in our religious questing, with ourselves and then with Christ. Let us dare to make the assumption that God is like Christ.

Vigorously, the author defends the uses of religion, but points out that God cannot be sought just to be used; God is not a device to "put over" our own social program. Religion is to be measured by something more than its utility. The Christian religion affords us the best explanation of the nature and purposes of life. We still rightly cling to its values and precepts which are unshaken and essential. Religion is a satisfaction, not a utility. It is above all fellowship with God and man.

We can know God, the author asserts, in various ways. This concept is not merely "wishful thinking"; there is an "otherness" about God. What we can know about God is determined by what we are. In a very significant sense the

pure in heart are the ones who see God. We must be critical of faith, however, and found it solidly. Then it will be more than a projection of ourselves. We are kin to God—but he is infinitely greater. To know him is to go out to him. To be known, he must be perfectly loved.

Nowhere in these lectures is Dr. Coffin more helpful than in his presentation of Jesus. There is no serious dispute over Christlikeness, he says—even if there is over his person. Jesus' authority stands out in a different way from that of the religious or secular rulers. Jesus advances toward new men, not merely new codes. He haunts and plagues us; he presents our best image of God. We mean by God what we see in Jesus. Jesus defines God, but does not confine him. He is God incarnate, but not the entire Godhead. The Trinity simply is a means, through Greek philosophy, of uniting Jewish monotheism and the transforming Christian experience of God through Christ. The early followers worshipped God, but they knew that it was through Jesus that their worship and their lives had been most lifted up toward God. "The God with whom we have to do is always the Father, revealed in Jesus, spiritually present in the life of the community of his followers."

This book presents a particularly clear and persuasive view of Jesus as well as a practical and stimulating message for this hour, and it will be read with both deep satisfaction and great profit by many different classes of readers. R. K. M.

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Preachers and Preaching

American Preachers of Today, by Edgar Dewitt Jones. The Bobbs-Merrill Company. 317 pages. \$2.00.

"Ours is an age of preaching and of able preachers," says the author of this book. "It is doubtful if there has been another period in American history so opulent in the number of strong and brilliant preachers as our own."

Dr. Jones gives vivid and realistic pen sketches of the following preachers: Harry Emerson Fosdick, Merton S. Rice, Peter Ainslie, Charles E. Jefferson, Stephen S. Wise, Gaius Glenn Atkins, Ernest Fremont Tittle, Frederick F. Shannon, Mark A. Matthews, Burris A. Jenkins, Charles Ryanolds Brown, Frederick Cowin, Bernard C. Clausen, Charles E. Coughlin, James Isaac Vance, Joseph Anderson Vance, Lynn Harold Hough, Clarence E. Macartney, Frederick B. Fisher, Raphael H. Miller, Chester B. Emerson, Robert Freeman, William L. Stidger, Joseph Fort Newton, Reinhold Niebuhr, Henry Sloane Coffin, Charles Clayton Morrison, George A. Buttrick, G. Campbell Morgan, George W. Truett, S. Parkes Cadman, John Haynes Holmes.

In this list, it will be seen, are Catholics, Protestants and Jews; fundamentalists and modernists; scholars, expositors, evangelists and sensationalists from all parts of the country.

The sketches are fascinating and informing. The preachers live vividly before us as we read. The author employs humor and yet reverence for their calling and ability. P. F. B.

For Christ and the Kingdom, by William Malcolm MacGregor. Fleming H. Revell Company. 126 pages. \$1.00.

The author is principal of Trinity College, Glasgow, one of the elder statesmen of Scottish Presbyterianism, and his book was written at the request of the Student Christian Movement Press. The seven chapters specialize on the ministry, its variety, the training and character and devotional living it requires, and its goal. In his preface Principal MacGregor confesses that he detests preaching without body, and this point of view is indicated in his insistence that the minister shall put first things first. To American ministers the book may seem old-fashioned, not in its theology, but because the author plainly disagrees with a tendency which demands that a minister be a salesman and executive as well as a priest and prophet. One wonders, however, if the Scotch theological principal is not right. At any rate his weight of learning and experience as well as his charm of style will give benefit to all ministers—the younger ministers that they may find guidance, the older ministers that they check their bearings before going further. F. F.

Salvation by Laughter, by Dudley Zuver. Harper & Brothers, N. Y. 268 pages. \$2.00.

A recent editorial correspondence suggests the need of a new life of Jesus. This author hasn't given us that, but his

book contains suggestions which the prospective author might well consider. The reader is first bored, soon fascinated, then enthralled by the delightful humor of the book, its beautiful prose that in spots is poetic.

Dr. Zuver sees Jesus moving through the Gospels, his words "resonant with the overtones of irony." He considers a number of contemporary problems, suggesting that, as in his treatment of the sex problem a fair modicum of humor eases most situations. "There are three possible positions one might take with regard to sex, namely, the exclusively animal, the exclusively spiritual, otherwise called ascetic, and a third, which I persist in naming humorous." The author's humor is not that variety that has a glorious time laughing facts out of court, but the humor which is "the thread which guides one through the angular maze of social relations."

So it is that with the calm mind of the humorist he treats such themes as tolerance, the doctrine of the Cross, the Spirit of God (who "has no interest in the real estate business") and a well chosen series of incidents in the Gospels. Here is a parting shot from his introduction:

"Whenever I accost someone pleading for freedom of speech, I conclude forthwith that he has nothing to say. Speech is always free for the man with a message, because it is inevitable."

W. D. K.

The Minister's Annual for 1934, edited by Joseph M. Ramsey. Revell. 599 pages. \$2.00.

Doran's Minister's Manual for 1934, edited by G. B. F. Hallock. 654 pages. \$2.00.

Here are the minister's manuals again, with their axiomatic priming for the wells of thought. It would seem that the valves in the old pump must be growing weaker and that 1934 will require more priming than 1926, for the books are fatter and heavier than usual. But nobody is going to trick me into saying which is the better book of the two. And nobody is going to trick me into saying that it is not ethical for preachers to use these manuals. If a man needs a water system for his sermon inspiration the use of these manuals is as legitimate as securing his inspiration from *The Christian Century Pulpit* or the *Northfield Pulpit* or *Harpers Monthly Pulpit* or *Maclaren's Expositions* or *Sermon Hearts* or *Robertson's Sermons* or some other things which we might mention.

While following largely the same mold the books have their differences. The one edited by Hallock is the old original. But much of the material is not. The Ramsey book copies the Hallock idea but makes a boast of original material. The names of its contributors read like a Who's Who in American Preaching. Both books give a good-sized section to junior and children's sermons.

But we refuse to be prejudiced. We endorse them both. The Church World Press will be glad to sell you either, or both. Surely they offer book value for the price. W. H. L.

His Own Received Him Not, But—, by Donald Grey Barnhouse. Fleming H. Revell Company. 185 pages. \$1.50.

The author is a Presbyterian clergyman of Philadelphia who has established a very wide following through his Sun-

day afternoon broadcasts. His point of view is that of extreme fundamentalism, and he does not hesitate to brand those who disagree with him, even if they be fellow-ministers of the Gospel, as unbelievers unless they accept his particular interpretations of Scripture and doctrine. This point of view characterizes all of the fourteen sermons in the volume which revolve around the text which provides the title. If one grants the major premise of the author's point of view it is hardly necessary to accept his antagonistic attitude towards those who disagree with him. Indeed the attitude of the Christ whom Mr. Barnhouse reveres would seem to demand a less intolerant spirit. The sermons themselves are direct, forceful and abound in Scriptural quotations. Readers who belong to the more extreme type of fundamentalism will gain the greatest profit from this book. It represents both the good and bad emphases of their school in a very definite fashion. F. F.

Martin Luther; the Formative Years, by B. K. Kuiper. Wm. B. Eerdmans Pub. Co. 298 pages. \$2.00.

This is a wonderful story of the first thirty-four years of Martin Luther's life. The book carries you right up to the nailing of the ninety-five theses that were loaded with T. N. T. at the Wittenberg University and leaves you hungering for the book that will follow, depicting the break with the Roman Catholic Church and the Protestant Reformation affecting the whole world. The book leads you to see why the author says, "since Paul no man has wielded so vast an influence as did Luther."

The author gives a most complete story of the early life of Luther, his father's success as a miner and becoming a leader among men, the early schooling of Luther and events of striking importance. In fact, his love for knowledge among the classics, Aristotle, Peter Lombard, Augustine, Bacon, Erasmus and others until he broke loose from them and took up the study of the Bible, that alone gave him peace of mind, should be of value to ministers who are studying humanism and not their Bibles. Luther was a well educated man, graduating at the University at Erfurt, and at Wittenberg, lecturing in Latin and later in German. He received his Doctor's degree when 28 years of age although most universities required from 10 to 18 years of study for a man who was already 35 years of age. You admire the student, the monk who out-monked the monks with a vivid imagination, fluent speech, personal magnetism and passionate earnestness.

The world has always been interested in his conversion. The author shows that it did not come at Rome on the Scala Santa but in his room where he was studying his Bible, Romans I: 16-17. He studied not merely the Vulgate but the Bible in Hebrew and Greek. It brought the change in his inner life that was revealed afterwards in his outer life.

The book enables you to see a man who wore a black robe but within had a sunny spirit and through numerous letters was full of wit as well as spirituality. The book closes with this profound statement, "Our greatest and most fundamental need today is spirit-filled preachers and professors; men of deep, vital and genuine religious experience, and equipped with thorough knowledge of sound theology."

T. B. R.

The Service of Christ, by David Christie. Fleming H. Revell Company. 120 pages. \$1.25.

Here is a little book which deals with the calling of the minister which strikes big. The author is a Scottish minister. He believes in the pulpit and the message; he also believes in the work of the pastor. The result is a common sense presentation filled with first hand illustrations which will delight the minister reader everywhere. W. H. L.

The Bible

The Short Bible, by Edgar J. Goodspeed. University of Chicago Press. 545 pages. \$2.00.

The idea of a Short Bible is not a new one. Charles Thompson, who, before the Revolutionary war, made the first American Translation, followed his translation with such a book. A few years ago Crowell Publishing Company announced one which was edited by Charles M. Sheldon. It was called *Sheldon's Everyday Bible*. The American Standard text was used. A very worth while book it is, too. Dr. Goodspeed has somewhat the same idea in mind, though the product has some distinguishing features.

First, the American Translation issued by the University of Chicago Press furnishes the text. Secondly, the arrangement of the books is historical rather than traditional. Thus the first book in this Bible is Amos; in the New Testament the Letter to Thessalonians comes first. A third distinguishing feature is the brief introduction to each book which gives them their historical setting. These have been prepared by Professor Goodspeed and present the findings of competent scholarship.

I suppose that there is some virtue in getting the books in their historical positions. It is one way of challenging the mind and showing how this great book of religion grew. But if this is important the introductions are doubly so. For without these introductions the average lay reader would be at a loss to know just what the whole thing is about.

Probably Professor Goodspeed had laymen in mind in the preparation of the volume. But its value to ministers should not be minimized. I am ready to admit that I shall find the brief introductions helpful to me in my work. There will be many times in the year when, in preparing material from Bible sources, I shall turn to these illuminating pages for a final check up on just what scholarship has to say about the origin of this book or that. I commend it to preachers as a most helpful volume for study and reference. W. H. L.

The Disciple's Commentary on the New Testament, Vol. 5, Galatians to Revelations. Harper and Brothers, N. Y. 708 pages. \$3.50.

The author upholds the South Galatian theory of Galatians. He dates the epistle between August, 47 C. E., and the spring of 48 C. E., on Paul's first mission. Galatians is summarized as follows: Apostle's Wonderment, 1: 1-10; Defense of His Gospel, 1: 11-3:29; Personal Appeal, 4: 1-5: 1; Liberty of the Gospel, 5: 2-26; Practical Counsels, 6: 1-18. Ephesians was written while Paul was a prisoner in Rome during 62 C. E. The Epistle is divided as follows: Preface, 1: 1-14; Theological, 1: 15-3: 21; Ethical, 4: 1-6: 24. Philippians was written in Rome (November, 60 C. E.). The

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Colossians was written in Rome during 62 C. E., after Ephesians had been written. The Epistle falls into the following divisions: Address, 1: 1-8; Theological, 1: 9-2: 5; Ethical, 2: 6-4: 18. First Thessalonians was written from Corinth (October, 51 C. E.). It is summarized as follows: Affectionate Commendation, 1: 1-10; Jewish Calumnies, 2: 1-16; Course of Events, 2: 17-3: 13; Troubles at Thessalonica, 4: 1-5: 11; Practical Counsels, 5: 12-28. Second Thessalonians was written at Corinth (November, 51 C. E.). The divisions are: Heroic Steadfastness, 1: 1-12; Prelude to Second Advent, 2: 1-17; Admonitions, 3: 1-18.

First Timothy was written at Laodicea (63 C. E.). The Epistle is outlined as: Timothy's Difficult Charge, 1: 1-20; Practical Counsels, 2: 1-3: 16; Personal Bearing, 4: 1-16; Incultation of Discretion, 5: 1-6: 2; Condemnation of Heretics, 6: 3-21. Second Timothy was written in Rome (late September, 67 C. E.). The Epistle is summarized: Affectionate Remembrance, 1: 1-12; Call to Devotion, 1: 13-2: 13; Best Apologetic, 2: 14-26; Reassuring Examples, 3: 1-17; Interrupted Admonition, 4: 1-22.

Titus, Philemon, Hebrews, James, First and Second Peter, First, Second and Third Epistles of John, Jude and Revelation are summarized and outlined in a similar manner to those epistles already mentioned. The date, purpose and motives of writing each one are given. An excellent map is to be found at the front of each volume. H. D. H.

The Bible and the Quest of Life, by Bruce Curry. Oxford University Press. 316 pages. \$1.75.

Professor Bruce Curry of Union Theological Seminary has long been known as a successful interpreter of the Bible at Y. M. C. A. and other student conferences. The present volume is the result of the author's work in this field. Its sub-title is "Fifty-two Studies in the Contribution of the Bible to Present-Day Thought and Life." It represents the quintessence of Professor Curry's Biblical Interpretations. Part I, deals with Light from the Stories of Israel's History; Part II, with the Problems Pondered by Poets and Sages; Part III, with The Prophets' Vision of God and Goodness; Part IV, with The Supreme Contribution of Jesus; Part V, with Lessons from Early Christian Experience; and Part VI, with The Way of Life According to the Epistles.

The Bible and the Quest of Life is a book to be studied rather than read. It consists of Biblical references accompanied by brief comments, succinct summaries and suggestive questions. It does not so much give information about the Bible as it helps the student to secure the data for himself. To attempt to study this book without immediate access to the Bible itself would be absolutely futile. Practically every page will send the inquiring student to the Biblical passages furnishing the bases of the discussion.

The chief value of the volume is the fact that it stimulates study and thought. As all who have heard Professor Curry lecture or read his other books know full well we have here no

threshing of old straw but vivid, virile, modern interpretation. These studies are conclusive evidence that the Biblical message goes right to the center of modern problems. They are rich in suggestion and tremendously dynamic.

L. H. C.

Chapel Readings, by Arthur E. Brown. Macmillan Company, New York. 310 pages. \$2.50.

The purpose of "Chapel Readings" is best stated by the author in his preface: "to winnow out and put in usable form the best in the Bible." It is an obviously sincere effort to make the task of the college chaplain, the headmaster of the preparatory school, and other people responsible for Chapel services for youth, much easier. Likewise, this effort is obviously to make available, selected readings from the Scriptures and secular literature, more accessible to the person who is untrained in the Bible and its literature. This reviewer says that, because he feels that one of the joys of conducting services for youth is the constantly increasing pleasure which comes from daily study of the Scriptures, and finding new and forgotten passages which are constantly appearing.

This collection is as good as any which we have seen, but it seems obvious that what is "best" in Bible or secular literature for one man, may not be to another. However, the mere suggestiveness of the idea is worth much, and with this volume as a primer, one could soon build up a splendid collection of readings. The compiler, who is headmaster of one of our fine old preparatory schools, the Harrisburg Academy, at Harrisburg, Pennsylvania, has likewise made it possible for those who through compulsion or custom are responsible for chapel in our schools and colleges, to avoid reading each time they conduct chapel, the same old familiar Psalm, or passage from the New Testament. This writer recalls that the students at college could remember what each member of the faculty was going to read and what hymn he was going to select, with such sureness that they would bet on either or both.

The author in the last sentence of his preface says that he hopes "this compilation may please and enlighten the burden of many busy men and women." It will be a boon to those who are not trained in the art of worship, but we hope for the sake of youth that the day will soon come in our colleges and schools that Chapel may cease to be a perfunctory meeting, sometimes completely devoid of any sense of worship, and be lifted to a high level through the medium of having trained men and women responsible for the worship program. J. C. M.

The Lectures of St. Matthew, by Thomas Lintill Aborn. Morehouse Publishing Co. 42/608. \$2.50.

Here is a distinctly practical study of the Gospel according to St. Matthew which is so non-technical and non-scholarly that it will be a help to the layman desiring illumination and inspiration. The author has assumed that the Gospels were not written to give an historic account of Jesus but are rather notes based on or condensed from more extended lectures intended for the training of workers in the early church.

There are three courses of fourteen lectures each. At the beginning of each course or section the pertinent Scripture passages are completely set forth. The treatment is exegetical and laymen

looking for a guide to a personal study of this Gospel or for help in leading public devotions will find the volume helpful.

R. W. A.

Religious Education

Toward Understanding Adults, by Earl F. Zeigler. Westminster Press. 164 pages. Seventy-five cents.

This little pocket-sized book makes its entry into the literature which deals with the adult program in the church. The author is the dean of the Presbyterian College of Christian Education in Chicago. He has done something here which has been needed for the several years past. Adult education is quite the thing of the hour. New conceptions regarding the faculties for adult learning have been accepted by society. Walter Pitkin's *Life Begins at Forty* has been a best seller for months.

Professor Zeigler has put the findings of these adult studies in this book and applied them to the church. It makes a bright, readable volume. Its limitation is only in the size of the book. It is, by far, the most readable thing in this field that this reviewer has read. The same idea could and should be expanded to give a complete text for teachers and students interested in adult religious education.

W. H. L.

Teaching for Christian Living, by Paul H. Vieth. The Bethany Press. 271 pages. \$1.25.

This book, first published in 1929, has become the standard Training School text on Curricula of Religious Education. The author has succeeded in putting in non-technical language the story of church school curricula and teaching ideals. Life centered teaching is stressed above other methods. Yet he is fair to other points of view. Religious education is field of constant experimentation and change. Restatement of objectives have been several times made since the book was published. There are also new books which probably should be noted in the bibliographies. But its chapter divisions, and concise presentation make this a favored book for teachers and students in this field.

W. H. L.

Various Topics

John Barleycorn, His Life And Letters, by Dan A. Poling. The John C. Winston Co., Philadelphia. 245 pages. \$1.50.

This book gives an "autobiographical dissertation" concerning the workings of the liquor interests and their propaganda as represented in the person of John Barleycorn. It is full of humor and satire as it attacks the wet arguments and tactics. It is a source of power and strength for the dry cause.

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than John's. His questionable triumph comes as he addresses the graduating class of 1933 at Keeley College. He is discouraged somewhat because the number of graduates is so small. In Canada Rev. I. M. Dry wins a debate from John. In conclusion Barleycorn writes the great-prominent figures in American politics.

H. D. H.

This Grace Also, by John E. Simpson. Fleming H. Revell Co. 95 pages. \$1.00.

This is a very excellent handbook for the study of stewardship. The suggestions at the beginning and the questions at the end of each chapter are thought provoking. It is well arranged for a textbook, but that does not make it any less interesting or inspiring. The book analyzes the church's most difficult problem and clearly shows the biblical solution for it. The author begins the discussion by giving the background of giving as found in the Old and New Testament. He shows that giving is a form of worship and that stewardship is inseparable from it. The reader feels his as well as the church's responsibility as he reads the chapter on "Giving and World Evangelism." The validity of the tithe for present day Christian practice is endorsed. The author discusses the tithe from the standpoint of both the Old and New Testament. A chapter is devoted to some of the outstanding princely givers of the Bible and the ideal for practical Christianity is given. In conclusion he tells what and how the Christian should give and the rewards of the faithful steward are enumerated.

H. D. H.

As the Earth Turns, by Gladys Hastings Carroll. The Macmillan Company. \$2.50.

As the Earth Turns is an interesting, intimate study of New England life. It is a delightful, wholesome novel.

The story is woven around the members of the Shaw family who are dependent upon their farm for their existence. The experiences through which the family pass in one year are many and varied. There are eight children, each one with individual tendencies. Jen, the central figure in the story, is outstanding for her fineness and simplicity of character. She manages the entire household in a placid yet dominant way. She makes the simplest tasks seem noble and dignified. She and two of her brothers are content in the land. The others follow their natural inclinations, one leaving home to become an aviator, the other to study law. Two of the daughters seek employment in the city.

The author, herself from Maine, has given us a splendid character study in the different members of this family.

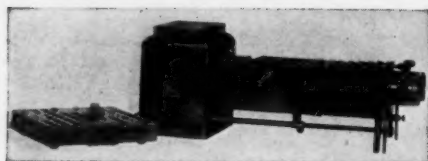
This novel, one of the present best sellers, is refreshing in its lack of sophistication and sexiness.

E. K. L.

How to Do Publicity, by Raymond C. Mayer. Harper and Brothers. 254 pages. \$3.00.

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W. H. L.

The Art of Conference, by Frank Walser. Harper and Brothers. 305 pages. \$3.00.

This is a valuable volume. Any one interested in adult education will find it teeming with suggestions. The use of conferences and conference methods in education is constantly increasing. Just how to make these conferences effective in reaching conclusions and securing action is the entire purpose of the volume.

It makes one unique contribution in stressing the value of "pause" in deliberations. These pauses provide an opportunity for both meditation and informal discussion with one's neighbor. Through them there may come the breakdown of the psychological hostilities and conflicts which may exist among members of the conference.

The appendix includes a valuable analysis and summary of typical conferences, the success or failure of which is critically interpreted.

The author has had many years of experience in conference work both in this country and abroad. He has had supervisions of conference work in connection with the activities of both the Y. M. C. A. and the Y. W. C. A.

W. H. L.

God and Lady Margaret, by John Oxenham. Longmans. \$1.50.

The story of a unique and charming friendship into which John Oxenham was suddenly projected by the mud guard of Lady Margaret Drummond's car when she ran into him in a remote corner of Haute Savoie. The end of the story is tragedy or happy fulfillment, according to the reader's feelings on such matters.

W. H. L.

Eating Thunder and Other Stories, by Robert Sparks Walker. Association Press.

A collection of true stories in which Dad and Dick go in quest of adventure in the fields about them. Birds, animals and insects tell their interesting experiences. Recommended for camp counsellors and other workers with boys and girls.

Mother's Story Box, by Mary Constance Du Bois. Abingdon Press. \$1.00.

Mother has a story box which forges a link between the Here and Now and the Long Ago. Bible stories are made real and vivid through animal tales. This book will furnish new stories to mothers who must entertain the little ones.

Eleventh Child, by Edna Geister. Harper. \$1.50.

This is a book for the early teens. The Porters have ten children when Ethel, the eleventh, arrives. Ethel protested against being sister to so many. But she had no other choice. The story is concerned with the adjustments necessary. There is a lot of good fun in the book and it ends pleasantly. Readers will remember Miss Geister as the author of many game books, including the famous *Ice-Breakers*.

International Book of Names, by C. O. Sylvester Mawson. Crowell. 308 pages. \$2.00.

Words Confused and Misused, by Maurice H. Weseen. Crowell. 320 pages. \$2.00.

Here are two very useful volumes for the minister's desk. The first offers immediate help in pronouncing the more difficult proper names in literature, history, philosophy, religion, art, as well as modern names. In addition names of cities, nations, counties and other geographical divisions are listed for reference. The second book will help to keep words in their proper places. Both books are arranged alphabetically, thus offering in compact form additional dictionary assistance.

W. H. L.

GIFT BOOKS

God and My Garden, by Margaret E. Sangster. Round Table Press.

This popular author describes the inspiration and comforts of gardening.

The Woolly Lamb of God, by E. Fraser Bond. Revell. \$1.00.

The story of Timeous, a child of Bethlehem, who brought his one treasure as a gift to the infant Christ.

His Glorious Shame, by James Black. Revell. \$.60.

Fictionized story of Simon the Cyrene.

The Gentle Art of Making Happy, by George H. Morrison. Revell. \$.60.

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The Colt that Carried a King, by Agnes Sligh Turnbull. Revell. \$.60.

The boy had but a colt but it was chosen to carry the Christ.

Let Nothing You Dismay, by May Byron. Revell. \$.60.

An exposition of the title which has appeared, for years, in the diary of the author.

Happiness and Success, by Stanley Baldwin. Revell. \$.60.

The Alfred Fripp lecture, delivered at University College, London, in 1932.

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.—William Penn.

* * *

It is better to receive than do a wrong.—Cicero.

* * *

Envie not greatness; for thou mak'st thereby Thyself the worse, and so the distance greater.

—George Herbert.

A Watch Night Service

(Continued from page 182)

PEOPLE—"But seek ye first His kingdom and His righteousness and all these things shall be added unto you."

PREACHER—"Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

2. AMBITION

PREACHER—Many of us who have failed, or have fallen short, during this closing year, are looking forward with high hopes, with new ambition to the New Year, saying to our truest self—

"Build thee more stately mansions, oh my soul,
As the swift seasons roll!
Leave the low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Let us likewise enter the New Year with new ambitions.

PEOPLE—Yea, we too would be ambitious!

PREACHER—But let us direct ambition aright! The apostles of Jesus were rebuked, Simon the sorcerer was cursed, Judas the traitor was damned, and the hands of Pontius Pilate were forever stained, because of misdirected ambition.

PEOPLE—From ambition that is selfish or sacrilegious, shameful or sinful, dear Lord, deliver us.

PREACHER—Let us, rather, be ambitious like Jesus was when He said, "I do always the things that please Him."

PEOPLE—We would be ambitious like Paul when he wrote: "I count not myself to have laid hold, but this one thing I do: forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

PREACHER—Let us be ambitious as was the poet:

"The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.

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Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away!
I'm sure I shall not pass again this way!

I want to give to others hope and faith,
I want to do all that the Master saith;

I want to live aright from day to day;
I'm sure I shall not pass again this way!"

3. ANTICIPATION

PREACHER—Many will enter the New Year defeated from the very beginning. They have lost faith. They have yielded to discouragement. They have let go that attitude of victorious anticipation that belongs to the children of God.

PEOPLE—How may we attain and retain this attitude of victorious anticipation?



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are yours for the asking. Cover all departments—Nursery, Beginners', Primary, Junior, Intermediate, Young People's, Adults. Send for them today. Let Standard help you keep the Bible in the Sunday School.

PREACHER—Remember the words of the Lord Jesus, how He said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world!"

PEOPLE—We remember that Jesus said, "Apart from me ye can do nothing."

PREACHER—Remember also the testimony of the Apostle Paul—"I can do all things through Christ that strengtheneth me."

PEOPLE—We remember that the Lord Jesus was ever saying, "According to your faith be it unto you."

PREACHER—Remember also that Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

PEOPLE—We remember the motto of William Carey, the pioneer missionary to India, "Expect great things of God, attempt great things with God."

PREACHER—Then enter into this New Year with the attitude of victorious anticipation that Jesus had, that Paul had, that saints throughout the ages

(Now turn to page 193)



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Church Canon Controlled Controversy

By Arthur L. H. Street

THE priest and lay trustees of a Lithuanian church in Pennsylvania got at loggerheads over use of the church building. A judge granted an injunction against the pastor interfering with the trustees' management of the property.

The decree failed to smooth the troubled waters, for controversy then arose as to the right of the pastor to arrange for meetings of religious societies connected with the church, in the basement and without payment rent to the trustees. The trustees insisted that the priest's action in this regard constituted a violation of the injunction, and they caused him to be haled into court on a charge of committed contempt of court. The trial judge adjudged the pastor in contempt and he appealed to the Pennsylvania Supreme Court, which reversed the lower court.

The controlling question presented by the appeal was whether a canon of the Roman Catholic Church to the effect that the priest of the parish has authority to determine what societies may meet in the church building and to announce and conduct the meetings of purely religious societies therein, without notice to, or consent of the lay trustees, and without paying any rent, conflicted with the state statutes, which define the powers of trustees.

Sustaining the pastor in this controversy, the Supreme Court said:

"We are not convinced that the proper application of the law to the facts in this case results in the conclusion that the pastor violated the injunction. It may be observed that the decree of June 26th clearly recognized that the property was to be used primarily for religious exercises, and that the meetings of secular organizations were to be held at such times as would not interfere with them. The pastor was specifically enjoined from interfering with or preventing the congregation, or the trustees, from holding their meetings in the basement of the church edifice and from denying them the lawful use and enjoyment thereof. There was no evidence that he had interfered in any way with any meetings of the congregation or of the trustees. The adjudication against him was upon the ground that his insistence upon holding religious meetings in the basement in defiance of the trustees' objection and without complying with their demand for the payment of rental amounted to an interference with them in the 'care, maintenance and management' of the property.

"The dispute here seems to relate to the use which may properly be made

of the church basement, rather than to the 'control and disposition' of the church property as those words are used in the statute. . . .

"Church property constitutes a trust; this property was dedicated to the maintenance of 'religious worship' in accordance with the faith and discipline of the Roman Catholic Church, and the basement is a part of the property dedicated. . . . The rules, regulations, usages, canons, discipline, and requirements of the religious organization to which the church belongs are paramount except where they conflict with the law of the land. . . .

"Our conclusion is that appellant, in insisting upon his right as pastor to hold meetings of the specified religious societies in the basement of the church, without first obtaining permission of the lay trustees and without paying any rental, was acting in accordance with the usages, canons, and discipline of the religious organization to which the church belongs, and that such usages and canons are not in conflict with the law of this state. We are also of opinion that such acts did not amount to an interference with or hindrance of the trustees in the performance of their duties in 'caring for, maintaining and managing' the church property, or warrant the conclusion that the pastor had disobeyed the injunction."

WHEN WAR SHALL BE NO MORE

Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,

There were no need of arsenals and forts.

The warrior's name would be a name abhorred!

And every nation, that should lift again

Its hand against a brother, on its forehead

Would wear forevermore the curse of Cain!

Down the dark future, through long generations,

The echoing sounds grow fainter and then cease;

And like a bell, with solemn, sweet vibrations,

I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals

The blast of war's great organ shakes the skies!

But beautiful, as the songs of the immortals,

The holy melodies of Love arise.

Henry Wadsworth Longfellow.

Watch Night Service

(Continued from page 191)

have had, that the poet had when he wrote:

"I know not what the days may bring,
Tomorrow waits unknown;
But this I know—the Changeless Christ,
My Lord, is on the throne.

I know not where my path may lead,
How dark or rough the way,
But this I know—with Him I'm safe,
He holds—I cannot stray.

I know not what my joys may be,
What tears may silent fall,
But this I know,—not fate unkind,
But wisdom, measures all.

I know not as I voyage forth, What
storms will menace, dark,
But this I know—He calmed the sea,
So, trustful, I embark.

I know not when life's day will close,
As twilight darker falls,
But this I know—I fear no night, I'll
answer when He calls."

V. PRAYER AND MEDITATION

VI. CONCLUSION

1. NEW YEAR PRAYER IN UNISON—

"For dreams we cherish, God, we ask
fulfillment,

For plans we weave we ask Thine aid
today.

For near paths or for far trails we
must follow

We ask again a lamp to light our way.
We do not pray for scepters or for
glory,

And not that every battle shall be won;
But God, we ask for courage that shall
conquer

Each fear we meet until the year is
done.

And grant us hope to keep our hearts
still singing,

When doubts would come with shad-
ows dim and gray;

Oh, may all other years that we re-
member

Teach us that nothing real can pass
away.

We ask for songs to sing, and love and
laughter,

So much we want—but if the thing we
crave

May not be ours—then, God, one thing
we ask of Thee,

Throughout another year may we be
brave."

3. NEW YEAR BENEDICTION

An Emergency Measure . .

especially designed to fit the
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22	37.30	18.65
23	37.50	18.75
24	37.80	18.90
25	38.10	19.05
26	38.40	19.20
27	38.80	19.40
28	39.20	19.60
29	39.65	19.83
30	40.15	20.08
31	40.75	20.38
32	41.35	20.68
33	42.05	21.03
34	42.85	21.43
35	43.75	21.88
36	44.70	22.35
37	45.80	22.90
38	47.00	23.50
39	48.35	24.18
40	49.85	24.93
41	51.95	25.98
42	54.25	27.13
43	56.80	28.40
44	59.55	29.78
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1-34

ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

Confusion in Religion

Life, for many, has lost its old certainties. In the Straights Settlement one of the schools received an application blank for the admission of a pupil filled in by the Chinese father. In the column in which the religion of the parent was to be stated he had written, "Confusion." He meant "Confucian," of course, but he was probably nearer the facts in his misspelling than if he had spelled it correctly. The religion of this age is "Confusion." It was never deeper than at the present time. In one of my meetings a Hindu chairman rambled on at the close of my address for about as long as I had talked. He alternated in his ramblings between the oldest of orthodoxies and the newest of theories. The crowd was getting restless, but howled with laughter when he capped everything by saying, "I have been studying all religions lately, especially Confusionism." Everybody could see that he had been studying, "Confusionism!"

E. Stanley Jones in *Christ and Human Suffering*; The Abingdon Press.

God's Reputation in Our Hands

Few people would take off their shoes today before the burning bush, even if the voice bade them to do so. But they cannot fail to recognize God's grace when believers consistently hallow His name.

A commercial traveler was struck by the magnificent way in which a certain hotel was run: the finest hotel he had ever stopped at. He found that the proprietor was in the habit of giving each of his staff a card to put up in some conspicuous place, where he could frequently see it. The card simply bore the words, "My reputation is in your hands"; and underneath was the proprietor's name.

God's reputation is in our hands—yours and mine. The Father's name, the name we desire to hallow, is written in our foreheads (Rev. 14: 1). Do we always hallow it? If we even *praised* God more, the world would doubt Him less.

The Lord's Prayer In Practice by An Unknown Christian; Fleming H. Revell Company.

Now Is the Time

There is a suggestive story of a Maine farmer who in the midst of an unusually severe winter had to carry all the water for his stock. He vowed with many fierce oaths that he would never be caught that way again but when the summer came he would bury his water pipes so deep that no frost could ever touch them. The summer came and the boiling sun. When asked if he had fixed the pipes he said, "Oh, no, we'll never have a winter like that again." In this characteristically human attitude lies our real danger. The American people are aroused now about unemployment but if prosperity were to return tomorrow it is questionable whether any real lesson would have been learned. Once more the old speculation, the same old willingness to consider making the



Paul F. Boller

Youth Asks:

What lies beyond the wide expanse of air?
Where is the end of space, and what is there?

When did this earth begin, how long ago?
How started time with its unending flow?

Who dares to say his work on earth is done,
When knowledge of it scarcely has begun?

—Paul F. Boller, 2nd.

basic changes necessary so that this kind of thing shall never happen again.

Edmund B. Chaffee in *The Protestant Churches and the Industrial Crisis*; The Macmillan Company.

There Is a God!

Dr. John Duncan was an atheist in his earlier life, but at last he was convinced that there was a God in the universe; and he told his friend that he "danced with delight" when he realized that he really had attained to that faith. He said, "It is a blessed thing that we are not placed amid the grinding and wheeling of a great machine of a universe without guiding hand or animating heart. There is a God! There is a God!" Henceforth he had a God with a helping hand and a loving heart to whom he could pray.

Doremus A. Hayes in *The Heights of Christian Devotion*; The Abingdon Press.

Religion and Sublimation

Psychology is teaching us the possibility of the sublimation of instincts rather than their suppression. They tell us that the instinct of sex can be turned into creative forms of art and poetry and service. This is all to the good and as such we welcome it. But psychology, dealing with less than the highest, is not able to put the sublime into its subli-

mations. It teaches sublimation but must wait on religion to put content into it. Jesus takes all balked instincts and sets them to glorious tasks in the new Kingdom. There these instincts are free, because free to express themselves in their highest forms. Pugnacity becomes persistence in standing for the right, fear becomes reverence for God and human personality, sex becomes creative tenderness in service, self-love becomes a larger love of selves, gregariousness becomes human brotherhood.

E. Stanley Jones in *Christ and Human Suffering*; The Abingdon Press.

Playing With God

In one of the essays of *The Will to Believe*, William James pictures the relation of man to God in a striking figure. Man may be like a novice at chess playing against an expert. The novice is eager and confident; he may by chance make some good moves; he will surely make some poor ones. The expert does not know what moves the novice will make, but he does not need to know. He understands how to meet every possible move, and the issue of the game is certain. The expert will win.

This is an exceedingly suggestive analogy. But it is in one respect misleading. In the chess game one player must lose. If the expert wins, the novice loses; if the novice wins, the expert loses. It is not so in the game of life. God is not our opponent; He is no enemy to be outplayed or outwitted. Life is a game where both players win or lose. If we win, God wins; if we lose, He suffers defeat. We must play with Him, not against Him.

Luther Allan Weigle in *Contemporary American Theology*, Second Series; Edited by Vergilius Ferm; Round Table Press, Inc.

Letting Christ Share

Some one has said that one and one make more than two. That two together can accomplish much more than two working alone. There is power in cooperation. The task is easier, the distance shorter, the burden lighter when we share it with one another. Strange, then, isn't it, how folks try to carry the world on their shoulders like Atlas of old. How they strain and struggle. How important to them are their little affairs.

Sit down in some railroad station and watch the faces of those who pass. How tense they look. How hurried. How worried. Do you suppose they would look that way if they were letting Jesus share their lives with them? The yoke to which Jesus refers made the load easier to bear. It was not a badge of slavery, but an implement of service. Put it on this week with Christ and see how it worked.

Sidney A. Weston in *Jesus and the Problems of Life*; The Pilgrim Press.

The Living Christ

Once when I was at Oxford an Indian student spoke to me very earnestly indeed. "I can understand," he said, "the

motive power of patriotism, which can drive men and women to do deeds of mighty heroism for their country. But there is one thing I cannot understand and I want you to explain it to me.

"I have read Father Damien's life among the lepers, and here at Oxford I have heard of men and women of the highest intellect gladly sacrificing life itself, unknown and unheard of, not for their own country, but for the sake of some of the most primitive savages on earth. What is the spiritual power which makes this possible? What is this power of Christ of which they speak?"

I could only tell him from my own experience that it was the daily presence of the living Christ claiming them by his love, that had wrought this love in return. For Christ had said, "I was hungered and athirst, naked and sick in prison. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

C. F. Andrews in *What I Owe To Christ*; The Abingdon Press.

Religion and Art

There are two main attitudes of religious people towards art. These are found in all religions. To some art is a perilous allurements, a decorative fringe to life, or at best a luxury. Others believe that if religion is the answer of man to God, that answer can never be complete until he has spoken not only in words but in music and color and stone. Man in his earthly life has many parts to fill, and that of the artist is essential to its fulness; man is a maker who can impress his thought upon matter in such a way that when he has finished his work—when Michelangelo lays down his brush or his chisel, or Bach takes his fingers from the organ—something has been added to the answer of mankind to God. Not till this offering has been made, and man has come to his God with the works of his hands—man in his part of artificer, artisan, artist—will the human race have uttered its perfect word, and not till then will the gospel be completely known. It has to be translated into music and poetry and color and stone before it can be unfolded. Words are not enough.

Edward Shillito in *Craftsmen All*; Friendship Press.

Take Him Seriously

A young professor in an American college said of the brilliant, lovable, but erratic president of the institution, "I admire that man more than anyone else I know. But I wouldn't follow him across a turnip patch."

Is not that the way we too often think of Jesus? We admire Him beyond words. But we would not be such fools as to do actually what He says. We modify, explain, dilute, His sayings. We call Him "Lord," and then do as we please. Then we wonder why Christianity is so weak.

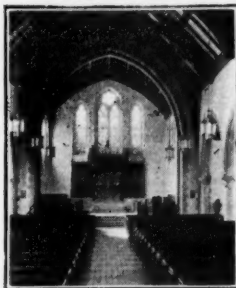
What is needed is not to take Him and His words literally. It works havoc always to take a poet literally; and the Master is pre-eminently a poet. We must keep our common sense and our imagination working in full play if we are to take Him and His words aright.

But we must take Him *seriously*. The faith needed today is that Jesus knew what He was talking about, and meant what He said.

William P. Merrill in *The Way*; The Macmillan Company.

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A New Year And A New Heart

A Visual Children's Sermonette For New Year's Sunday

By Arnold Carl Westphal

Material Needed—

Cardboard, Glue, Crayon or Paint.

Construction of Object—

1. Cut a piece of cardboard, 9 x 12 inches.
2. Print the words of Fig. 1 upon it, equally spacing each line.
3. Make a ladder-shaped sliding arrangement, as seen in Fig. 2, so half the message can be covered up by the strips.
4. Turn Fig. 1 over to other side, and make hearts as follows:
Make another ladder slide, this time using narrower strips, as shown in Fig. 6. Place the ladder on back side of Fig. 1, and draw between the ladder strips making Fig. 3, outlining the shape of a heart.

Second, shift the ladder down the space of one strip, and complete the heart, with black lines of Fig. 4 running through it.

When complete, you should be able to show a white heart when the ladder is in one position, and a black when the ladder is shifted, up or down.

5. Glue the two ladders together at the edges, with paper and glue, and insert the 9 x 12 card. Then you are ready for the lesson.

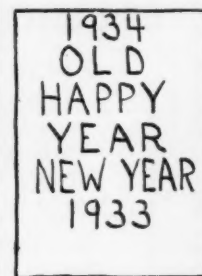


FIG. 1



FIG. 2



FIG. 3

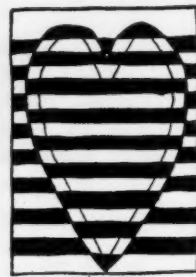


FIG. 4

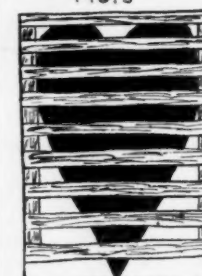


FIG. 5

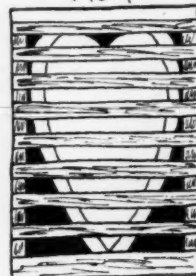


FIG. 6

THE LESSON

New Year's Resolutions

Today is New Year's, and we are saying to one another, "HAPPY NEW YEAR." (Show the card in position, OLD YEAR 1933.)

When a new year begins, we all try to make a new start. We promise ourselves and our friends we will do better this year. We make RESOLUTIONS never to tell another lie, nor to be disobedient or dishonest, or unruly in school, or unkind to animals. Maybe we have been lazy enough to lie in bed on Sunday morning, getting up too late for Bible School. We promise never to do it again, beginning with this year. We say with Paul, "Brethren I count not myself to have (reached the goal) but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil 3: 13-14.

Time Flies

This is the Old year, 1933, I have here. It may be the last full year of your life. Just as the whistles were blowing and the bells were ringing last year, a dear friend of mine was called out of this life to be with Jesus.

What Stands Between Us and Death?

A man asked a doctor—"How much is there between me and death?"

The doctor said, "Just one heart beat." One of the Bible writers also said, "There is but a step between me and death."

What Stood Between the Old and the New Year?

As the days and hours passed, we came to 1934, in fact, there was just the tick of the clock between 1933 and 1934. Let me show you how quickly we were ushered from 1933 to 1934. (Shift the ladder to position, "1934—HAPPY NEW YEAR.") Before doing this be sure to get attention towards the card.

The Old Heart

Now I want to talk to you about an old and new heart.

(Turn object around, with black heart and white background in position.)

Are you unhappy over something you did last year? Something you would like to forget? Is your heart sad? It is because you have something in your heart that God doesn't want there. IT IS SIN, and sin makes the heart black.

God wants to give you a new heart, for the old heart is deceitful above all things and desperately wicked. Jesus said to Nicodemus, "Ye must be born again."

The Bible says, "Therefore if any man be in Christ Jesus, he is become a new creature. Old things are passed away, and all things have become new" God

wants to take this old black heart and
He wants to give you a new white heart.

How Quickly Can I Get a New Heart?

When I tell my children they need new shoes, they take me by the hand and want to get them right away. They can't wait until tomorrow.

We should be as anxious to get a new heart as we are to get new shoes. God has it all ready for us, so we can get it right away.

He says, "Son, give me thine heart."

When we give Him the black heart
He will give us the white heart.

There was just the tick of the clock between the Old and the New Year. There is just about that much time between the Old and the New heart. Just as long as it takes to say "yes" to Jesus.

I will show you how quickly you can get a new heart. WATCH.

(Manipulate the object so the black heart vanishes and the white appears.)

There, boys and girls, is a new and beautiful white heart. There is no sin in it. The sin is blotted out. The black heart has been changed for the white.

I hope many of you will decide to give God your old hearts with the old year, and start to live for Jesus in your new heart, in this new year.

Just a Kind Word and a Smile

Just a kind word, or a smile
That e'en a glance might beguile,
Much of sorrow from his breast,
Ease his burden—bring him rest—
What a different world 'twould be
Were we kinder—you and me.

But, instead, we theorize,
Prate and pray—philosophize,
Count our beads—theologize,
Con our creeds—apologize,
Say we're Christians, when in fact
Every Christian virtue lack!

Oh, how this world we'd illumine,
Were we only truly human;
Realize that all of us
Are part and parcel of the same
Lump of clay, and bound together
By human ties of kith and kin.

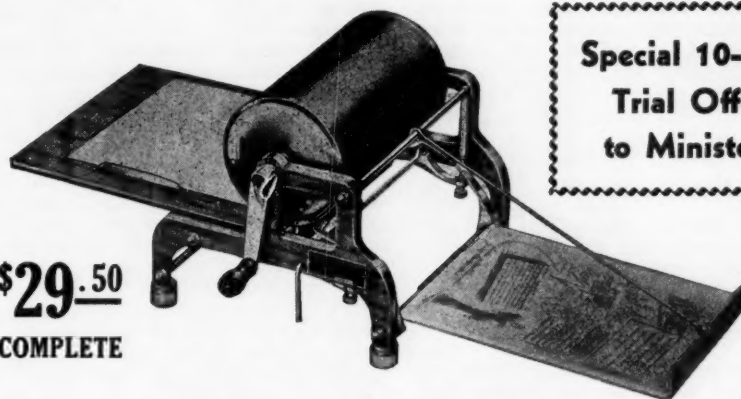
Well, then, if only we were human,
Then this old world we'd sure illumine—
Chase away the crushing woe—
Lighten loads of both friend and foe;
Make this old world a wondrous place,
Smiles and laughter, frowns replace,
Why, this earth would heaven be,
Were we honest—you and me.

Just plain honest, Christian men,
Kind and cheerful, smiling, when
We go about our tasks
We would cease to wear cold masks,
Cease to hunt for faults and scars,
Which, more or less, each human mars.

Stop our petty criticizing,
Throw away our theologizing.
Stop entirely our theorizing,
Indulge no more in philosophizing,
Just be honest, cheerful, kind.
Then, instead of flaws, we'd find
Good in every man instead.

—Alfred Jennings Funnell.

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"Pilgrim's Progress" As An Adult Course

H. L. Williams

JOHN BUNYAN'S *Pilgrim's Progress* offers a fascinating, soul searching and constructive course of study for the adult groups in the church school. I have used it with several groups, each time with a new appreciation of its ever modern values. When first proposed there is usually an unfavorable reaction on the part of some. It looks strange that one should go three hundred years back to find lesson material. But the plan offers such excellent opportunities for dramatization and publicity appeal that criticisms are soon brushed aside.

Start With a Book Exhibit

One can get away to a quick start by announcing that the first lesson will consist of a book exhibit. Every family of English heritage has had, at some time or another, a copy of *Pilgrim's Progress*. The book exhibit is based on the assumption that these editions can be found if a search is made. They may be home with father or mother. They may even be on the farm with the old volumes in the meager library of grandfather. Or the book may be among the volumes the five year old

received last Christmas. But there are millions of these books around American homes.

In a simple introduction the leader can show what the story of Christian has meant to generations past. He may have a few good illustrations to help him identify the story. Then the members of the class will begin to recall illustrations they have seen of the man with the burden of sin upon his back. Others will remember the picture of his tremendous fight with Apollyon. As soon as memory recalls these things the full announcement can be made. The result, if there is a dozen or more in the class, will be that you will have interesting editions of the famous book with the most unusual and appealing illustrations. Some will be in line drawings, others will have full color. The one big thing has been sold—the class is now interested in the book. They are ready to listen to what it says.

The Plan of the Course

Many editions of the book divide it into ten stages or chapters. These vary in length but they are satisfactory for class work. One stage may be assigned for reading each Sunday for ten weeks.

I have usually used the course for a period of thirteen weeks. The first Sunday is devoted to the book exhibit. The reading is assigned for the following week. At first, the old English prose is difficult. Few complete the first stage. So that is re-assigned for the second Sunday. After that there is little difficulty. As a rule the reading of the book is more carefully done than in the average adult course which requires readings.

The story tells itself as the class goes along. Outside of a life of Bunyan and his own autobiography *Grace Abounding*, no reference books are needed. Indeed, some commentaries make the story too involved. Interpreters like to find strange meanings in his similitudes. The teacher should seek to avoid this. Experiences gathered from the lives of those in the class will furnish sufficient interpretation.

There are lessons galore. As an illustration of the wealth of lesson material, take the following. Bunyan has his hero meet many difficulties. He divides them for us into three classifications.

I. Emotional or temperamental difficulties. The classic illustrations of these are found, first, in the opening stage when Pliable and Christian fall into the Slough of Despond (Despondency), and secondly, that striking story in a later stage when Hopeful and Christian are prisoners of the Giant Despair in Doubting Castle.

II. Secondly, there are those difficulties brought about by short sightedness and failure to understand. The classic illustration of this is found in the story of the lion in the way while the pilgrim is trying to climb the Hill of Difficulty. Pilgrims are afraid to go on and run down the hill. Christian perseveres and, in the end, finds that the lions are chained and cannot reach the man who keeps to the path.

III. The third difficulties are the real ones. There are plenty of these for Christian. Apollyon provides a real fight. The Valley of the Shadow of Death is real. Vanity Fair is real. When these difficulties come one sees how small the others have been.

Now, no adult needs much more enlightenment regarding classification of problems and difficulties in the way of life. The class will immediately see the emotional difficulties which have been handicapping them. They will understand also the troubles which have been great simply because they have not fairly faced them. And they will gain courage for the real problems which each must face.

Great Sentences in Bunyan

Few writers have possessed the ability to crowd a volume of meaning in single sentences as did Bunyan. I am giving a few of these in line here. Apart from their setting in the story they still have great significance.

"That man that takes up religion for the world will throw away religion for the world."

"It is a hard matter for a man to go down into the valley of humiliation."

"Simple said, 'I see no danger'; Sloth said, 'Yet a little more sleep'; and Presumption said, 'Every tub must stand upon its own bottom.' And so they lay down to sleep again."

(Continued on next page)

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Front Page of Certificate

THIS is a delightful baptismal certificate which will be treasured and kept. It is a four page folder, size 5½ x 8½ inches.

The front page has the illustration "Divine Shepherd," a reproduction from the picture of Murillo to be seen in the Prado Museum, Madrid. The certificate is on the third page. It is tipped on, giving a rich, heavy effect. On the fourth page is the story "How Hillel Knew That Jesus Was the Christ," which gives the Master's love for children.

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A lot of men need to give their minds a bath.

When a drink curse gets worse it means the hearse.

People who have no standing usually lie.

Smoking puts many a girl under a cloud.

It's the catty women who like to put on the dog.

Hot words to a cop and you will end up in the cooler.

It's a swell idea to not get puffed up.

A girl may look heavenly and not be an angel.

No good can come from a bad breath.

Too many good times will make most kids bad.

The big gun never wastes time shooting off.

A shiny seat is no indication that the owner has polish.

Explosive men are dynamic.

It takes a shallow mind to plunge in deep.

A kid gets puffed up over his first cigar.

Girls get run down because they are most always on the go.

The aim of the church is to hit sin.

Long speeches always shorten the interest.

Some weaklings are powerful strong on talk.

Bright people never cast reflections.

Country preachers long for short circuits.

PLAY THE GAME

If days are drab
And life seems tame,
Fill well your part,
Play the game!

—Grenville Kleiser.

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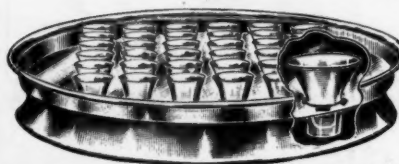
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Pilgrim's Progress

(Continued from preceding page)

"To go back is nothing but death: to go forward is fear of death, and life everlasting beyond it: I will yet go forward."

"That proverb, 'A bird in the hand is worth two in the bush,' is of more authority with them than are all the divine testimonies of the good of the world to come."

Many of the richest quotations are closely tied up with the names of the characters in the book. It is necessary to introduce the name to get the full meaning out of it. For example take the judgment of the jury at Vanity Fair. The jury is polled.

Said Mr. Blindman, the foreman, "I see clearly that this man is a heretic."

Then there is Mr. Talkative, the son of one Saywell. His house is located in Prating Row. Where will one go to find a happier description of this man?

"This man is for any company, and for any talk: as he talketh now to you, so will he talk when he is on the ale bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith."

There is a most brilliant line used in

connection with Giant Despair. Christian and Hopeful are in Doubting Castle. Mentally and physically they are low. They are even considering taking their own lives. But all is not black. The giant does not have absolute control over them

" . . . for he some time in sunshiny weather fell into fits and lost for a time the use of his hands."

And here is another stroke of genius. Christian and Hopeful are in the Delectable Mountains. They are looking through a perspective glass to see the Celestial City. A lesser realist than Bunyan would reveal the gates bright and clear. But not this writer. The hands of the men shook. They did not see clearly.

"Yet they thought they saw something like the gate, and also some of the glory of the place."

Stereopticon Review

There is no question about finding sufficient of the dramatic to keep the interest of the class through the quarter-year. Week after week the interest will grow. Then for a review to clinch the volume.

Most distributors of stereopticon slides offer very good ones covering the entire story. There are sixty-five slides in the set I have used. The class sees all of the characters anew through the pictures of artists. The thirteen weeks spent with John Bunyan will offer teacher and class an inspiration which will lift class interest and lesson content to a high water mark.

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The Certificate is 8½ x 7 inches with a one inch fold-over for protection. It folds to 3½ x 8½ inches.

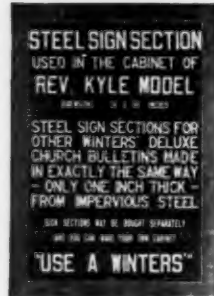
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Charles C. Light, pastor of the Grace Presbyterian Church, Milwaukee, Wisconsin, not only believes in counting blessings but also in taxing them. He has appealed to his church for a tax on joys. The member is asked to keep a little box handy in which the "joy tax" may be placed. When the box gets somewhat heavy it is taken to the church and turned over to the proper official. Mr. Light says that the joy tax helps things along. We can believe it.

The Joy-Tax Plan

Every time you spend money on any form of entertainment—theater, movies, luncheon or dinner down town (out of business hours), concerts, cards; or every time someone spends money to entertain you in his home or elsewhere, will you lay aside one cent to pay your joy-tax?

Every time you feel particularly happy over a personal gain, a bargain, a new

friend, a lovely letter, a birthday gift, will you pay one cent for joy-tax?

When God has been so good to you all day that your heart is too full at night to thank Him adequately, will you pay your joy-tax?

When you find pennies in your purse that "clutter it up" and are in the way of the nickels and dimes, will you take them out and pay for the joy that you were too busy to notice?

You will think of many other occasions when you will wish to slip a cent into the joy-tax box—a contribution entirely separate from your regular contribution to the church. When the box contains enough pennies to give it a little weight, take it to the church and empty it into the receptacle provided.

Often, when a good Christian meets adversity, you hear him say, "I have no cause for complaint; I have accepted much joy from the Lord; I must be willing to bear up under sorrow." Now we

ask you to recognize that joy when it comes, and to pay in a material way just a mite of what it means to you, and to give that money for a good cause.

Will you pledge yourself wholeheartedly to this campaign? It is little for each individual member to do; it will mean much in the life of our church. Not only will these pennies swell our coffers, they will make our hearts swell with joy. In our desire to help the church, we shall look for opportunities to pay our joy-tax; we shall see joy in many lovely things which have heretofore passed unnoticed.

This will be truly a joy-tax in every sense of its meaning: we'll pay for joy and it will be a joy to pay for it.

Here's A Hope To Tune Your Heart To

By William L. Stidger

Here's a hope to tune your harp to,

Here's a song that you can sing,

Here's a dream to play your pipe to:

There is God in everything!

There is God in every dawning;

God in every noon and night;

God in every roll of thunder;

God in every flash of light.

There is God in every rosebud,

God in grass and grain and tree;

God in every planet, wheeling

Through the mystic midnight sea.

There is God in love and laughter,

God in human hope and dream;

God in every dear child's sweetness;

God in every silver stream.

There is God in all believing,

God in every cross and creed;

God in every hurt and heartache;

God for every normal need.

There is God in dust and starlight;

God in dandelion and dung;

God in every wave-washed sky-way

Where the lantern-stars are hung.

God in growth and evolution,

God in history and hope;

God in dim and distant dawnings

Where the poets dream and grope.

God in prophecy and promise,

God in yearnings that are thine,

God in every wistful watching

After some far goal, Divine.

Here's a hope to tune your heart to,

Here's a bell to boom and ring;

Here's a faith that will require you:

There is God in everything!

FROM SUFFERING TO GOD

Why is it that, in time of trouble, whether of sickness or sorrow, financial loss or filial ingratitude, earthquake or shipwreck, people almost invariably begin to ask questions about God? Some pray and others blaspheme. Some confess their sins and others accuse or deny the Almighty. But when misfortune comes nearly all of us begin to think of life in terms of God. Why is this? It is because life is so deep and so tremendous in its possibilities that God alone can suffice for it. We may live in comparative peace and contentment on the surface of things for a while, but then something happens to plunge us into the abyss. When that time comes, the soul by a sure instinct turns to God. And if it turns in faith and prayer, it is introduced to a new appreciation of a divine purpose which knows how to bring beauty and peace even out of suffering.

Teunis E. Gouwens in *The Stirred Nest*; Cokesbury Press.

Our Workers' Conferences Grow And Glow

By W. Edward Raffety

Professor of Religious Education, University of Redlands, Redlands, California

THE Lynndale church school workers never forgot the autumn when their monthly conferences began to grow and glow. As soon as they began to glow with enthusiasm begotten of a real purpose they simply had to grow. That August "conference," not a regular meeting but an emergency "call-together," though small in attendance, set on fire the few who were present. They began to talk about the tentative plans presented by Mark Peak, the superintendent, and the Reverend Frank Forward, the pastor. Interest was aroused and continued through the week as workers met each other, so that the usual September monthly conference became unusual for attendance and the real joy of facing those penetrating facts which that autumn took shape in the church school platform adopted.

Each month the conference grew in anticipation of the time when Lynndale would become a better and a bigger church school. It became the special privilege and duty of the church's Educational Engineers (Board of Christian Education) to plan a series of topics based on the new church school platform, Superintendent Peak and Pastor Forward leading in the selection and details of presentation. After a few forum-types of conferences were held in which the whole platform plank by plank had been made plain by chosen leaders and by frank, full discussion, the Reverend John Pendleton had given his inspiring address on the subject, "An Enriched Curriculum Challenges Us."

Enthusiasm ran high, several of the workers even suggesting that the conferences be held weekly, but Mark Peak conserved the interest in other ways and remained firm in his decision that regular monthly conferences maintained on a high level throughout the year would mean more to the continuous growth of the church school than to hold over-enthusiastic weekly meetings for a month or two which might peter out. Contractor and builder that he was, he had learned to take the long look ahead and to plan accordingly.

One of the older and more efficient workers in the school, meeting up with pastor Forward one day on the street, spoke what others had recently thought, when she said, "How in the world did we ever run our school so long, year after year, without any workers' conferences?" Pastor Forward tactfully re-

plied, for he was not pastor then, that from reports which he had received perhaps the school did not *run* at all, just *walked*, and at times *crawled*. It was literally true for before Mark Peak became superintendent, under the long dynasty of his predecessor, the old Sunday School had not had one single meeting of the workers in what might be called a conference. Dynasty is the right word for the superintendent became a law unto himself. Even pleasant and faithful as he was, his I.W.W. "single-track" conduct of the school would have wrecked it, had it not been blessed with enough superior teachers to keep things going. Administratively the school had dropped into a rut which had become a grave, on the tombstone of which might well have been inscribed these words,—"Lynndale Sunday School. Died under the die-nasty of Superintendent Singlemind." The number of such schools is legion, existing or dying, under the dynasty of good men who refuse to seek cooperation in their planning, who do not read books or magazines on Sunday School management, and who do not attend Sunday School Conventions or Institutes or take leadership training courses. The churches which take their Christian education task seriously and face frankly, fearlessly the factors involved, will have a Board of Christian Education. Such a group chosen from the educationally minded and spiritually motivated membership of the church will end forever the dynasties of church school superintendents who do as they please, when they please to do anything.

The Lynndale church was fortunate in the choice of Mark Peak for its church school superintendent, not an educator as such but a business man who believed in the teaching ministry of the church and was willing to fit himself for efficient leadership. And thereby hangs the tale, at least this part of the story, "Our Workers' Conferences Grow and Glow."

What is a Workers' Conference?

As is often true, the positive answer to a question is best made by the negative approach. What a conference is may best be seen in saying what it is not. Strictly speaking a church school Workers' Conference is: not an unplanned, hurriedly called meeting; not a business meeting of officers and teachers to decide on details of church school

management; not a social, party-type of get-together, important as such fellowship may be; not a day or an evening appointment to hear a lecture, even on religious education; not a training class period where some unit of the Standard courses may be taught; not an emergency meeting to decide on a special day program; not a duplicate of a Sunday morning service with the pastor preaching to the workers; nor is it a mid-week prayer meeting type of a service. All of these things are important in the full round of church work. But no one or all of them constitute a church school Workers' Conference. The definition of a real conference is best seen not in a sentence of words but in a picture, a season's moving picture of the activities of the Lynndale church school leaders, or any other wide awake group.

The Lynndale Conferences

Certain emphases are what make the Workers' Conferences of the Lynndale church *grow and glow*. Ideas that have worked from month to month concerning the nature and conduct of the conferences are almost fixed in the form of a policy. It would be interesting to show how the items in such a policy have been hammered out on the anvil of experience. Some of these briefly treated are:

All Church School Leaders

The entire working force of the Lynndale church school is expected to be present at each monthly Workers' Conference. This means pastor, superintendent, all members of the Board of Christian Education, all officers and teachers in the Sunday church school, and all leaders of all young people's societies, clubs, and other educational groups of the church.

Objectives Are Set

In the dawning days of the Lynndale conference history, the workers adopted for their general objectives the seven great objectives proposed by the leaders in religious education, which in substance are: A consciousness of God and a filial relationship with Him; an acceptance of Christ as Saviour, Friend, and Master; the achievement of Christian character; a Christian community and social order; a Christian interpretation of the universe and a consequent

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In addition to these great permanent goals ever kept in mind for the church school and for the Workers' Conference, specific lesser purposes have been adopted for certain periods, e.g., a 100% attendance at every meeting, etc.

Fixed Time and Place

For ten months during the year beginning in September, the Lynndale conference meets on the first Tuesday evening of each month, July and August excepted, and always at the church in a given place. Great advantages followed the decision, the chief one being that this particular night is fenced about to keep out other church meetings. And the place is always known. It is a mistake for Workers' Conferences to be held in homes, a different one each time. Fixed time and place are essential.

Combination Type

Since the combination type of conference was agreed upon the Lynndale conferences have been most efficient. By combination is meant a general period when all are together, followed by departmental or age group sectional meetings, both held the same night.

Whole Evening Used

By the whole evening is meant from 6:15 to 9:15. Beginning at 6:15 a covered dish supper is served, some one group having charge each month, e.g., the beginners' department officers and teachers will serve the meal, perhaps calling in certain parents of children in the department; then the next month another department or group. The plan that has worked best in the Lynndale church is as follows: From 6:15 to 7:30 covered dish supper and a program of fun while seated at the tables, followed by fifteen minutes of worship; from 7:30 to 8:15 a general period for an address, forum or program of interest to all workers; from 8:15 to 9:15 age group or departmental conferences for discussions, sometimes with outside speakers, and always with time for the consideration of practical departmental plans. During this departmental period, the church Board of Christian Education meets. It is customary for members of each department or other group to sit together at the supper tables. One department may be responsible for the fun-time program. Another for the worship period. It is also easier by this plan to check attendance.

Begin and Close on Time

It takes planning and cooperation but it pays. The church school superintendent is generally responsible for having everything run on schedule time. Patience, tact and mild firmness are needed. Busy people make best church school workers and busy people like to have the leaders keep faith by being prompt.

Attendance

Securing and maintaining regular attendance is important and must be systematized. The best plan provides for general notice from pulpit or in weekly printed calendar and also posted on bulletin boards. Lynndale follows up this general notice by departmental or group emphasis in three ways: viz., postal card to every member of the group, a phone call, and in some cases a personal visit,

A Prayer For The New Year

By Alfred Jennings Funnell

For this reason I kneel before the Father—praying Him out of the wealth of His glory, to grant you a mighty increase of strength by His Spirit in the inner man. May Christ dwell in your hearts by faith. May you all be fixed and founded in love, that you may grasp with all saints what is the meaning of the "breadth," the "length," the "depth" and the "height," by knowing the love of Christ.—Eph 3: 14 to 20. (Moffat.)

¶ **Our Father God:** We kneel in Thy Holy Presence at the opening of the New Year, pleading for help; knowing the wealth of Thy glory, and the might with which Thou dost increase within us the strength of Thy Spirit, and the efficacy of Thy love. May there be a mighty increase of the grace of God in our lives, building us up in the "inner man" and enabling us to walk in the light and liberty of the Son of God.

¶ **O Thou Spirit Divine:** We plead for a greater faith in these dark days; beset by many pitfalls and stumbling blocks. Though the way may be dark and the road infested with "stones and staves," and we are unable to walk alone, help us to take Thee by faith, knowing that Thou will always clear life's pathway, and "Lead us into paths of righteousness for Thy namesake—" May Christ "dwell in our hearts by faith—" so that even though we have dimmed vision, we still know that Thou dost lead us on.

¶ **Blessed Lover of Souls:** May it be that we shall be so "fixed and founded in love" that we shall find joy even in sorrow; happiness even in despair; contentment even in poverty of purse. May the gracious love of our Lord so fill our souls that we shall count it a real joy to suffer for Him; and may the spirit of love build us up, until we come to know the true meaning of the "breadth," and the "length," and the "depth," and the "height" of Infinite Wisdom.

¶ **Thou Eternal God:** May there come to us a passionate desire during the New Year for something more than the "crumbs" of spiritual things. May we indeed be "filled with the entire fullness of God," so that whatever may cross our pathway, of joy, sorrow, loss, pain, sickness, age, even death, may we still feel that Thou dost sustain and protect. May we "grasp with all the saints" the "riches of His Glory."—Amen.

Old First Church
Sandusky, Ohio

the principal of the department either personally or otherwise being responsible.

Accurate record of attendance is kept by the director of records (secretary) of the church school who looks to each departmental head to check on the attendance of his (her) officers and teachers or other helpers.

Indigenous Topics

There is no one thing which contributes to the success of the Lynndale conferences more than the wise choice of vital, indigenous topics from month to month. A year's program is not worked out and fixed, but the general direction is known and topics are announced well in advance. The question always is, "What is the next virile problem we should face and solve?" This indigenous method insures live subjects, more interest, and better attendance.

And this is true for the entire evening, food, fun, and all the rest. Things that have made Lynndale conferences grow and glow are such as these: virile inspiring addresses, genuine worship periods, happy fun-fellowships, surprise musical and other special features, map and Palestinian talks, chalk talks, stereopticon and reflectoscope projection talks (e.g., presentation of the art masterpieces on the Life of Christ), debates, research reports, departmental dialogues and projects, problem-discussions, book reviews, biblical dramas, convention and institute minute messages, community school echoes, visitation word-pictures, borrowed missionary and other exhibits.

(Now turn to page 205)

WEEK OF PRAYER FOR CHURCHES*

January 8-13, 1934

Monday, January 8

Christ and the World's Need.

Scripture References: Psalms 97; Isaiah 40:3-8; Hosea 14; Luke 1:67-80; Romans 1:18-25.

Tuesday, January 9

Christ and the Home.

Scripture References: Mark 10:13-16; Mark 10:17-22; Matthew 18:1-14; Colossians 3:16-25; Luke 10:38-42.

Wednesday, January 10

Christ and Our Economic Life.

Scripture References: Genesis 1:24-31; Mark 10:23-27; Luke 12:13-21; Acts 2:41-47.

Thursday, January 11

Christ and Our International Life.

Scripture References: Psalms 96; Ephesians 2:11-22; Acts 17:22-31; Psalms 33:8-12; Isaiah 2:1-4; Micah 4:1-4; Micah 6:6-8.

Friday, January 12

The Church of Christ.

Jeremiah 2:4-13; Luke 2:35-40; Ephesians 4:1-16 John 18:15-26; Colossians 1:18-29; Ephesians 1:15-23.

Saturday, January 13

Christ and World Missions.

Scripture References: Romans 10:12-18; Acts 16:1-10; Acts 1:1-19; Matthew 28:18-20; Matthew 11:1-6; Matthew 10:5-8; Romans 10:11-15.

*A complete guide for the observance of the Week of Prayer is offered by the Federal Council, 105 E. 22nd Street, New York City, at 5c each, 25c per dozen, \$1.50 per 100.

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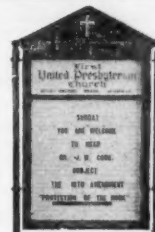
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CHURCH MEMBERSHIP MEMORIAL SERVICE

The Brighton Reformed Church of Rochester, N. Y., has found A Church Membership Memorial Service worth while observing. Two such services are observed each year. On the Sunday night nearest Memorial Day a worship service is observed with the usual features. To this is added, at an appropriate time, the reading from the pulpit of the names of the deceased members. In our church we have one hundred forty deceased members on our rolls. The audience stands during the reading of the memory list. A prayer follows appropriately. Suitable choir music also adds to make the service impressive. The sermon topic for 1933 was "Our Living Dead."

The service of Sunday evening, Children's Day, witnessed a similar service remembering the names of children who died in infancy and whose memory remains precious. Our funeral records carry the names of these deceased children. Other children's names presented by parents not members of the church are added when requested. This list of names will not be large in the average church. The remembrance of these little lives by the congregation lightens the burdens of grieving parents and sweetens their sorrow with the bright hope of reunion.

The good done through these two services to those who grieve and to the attending congregation leads us to suggest that other congregations may find similar services helpful.

O Siloam, O Siloam,
A reservoir, a blessed pool
Of healing water, clear and cool.
God so fashioned thee.

G. Rehnstrom.

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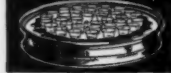
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Wanted: Used "Hymns of Praise, No. 2" or other similar books. State price and quantity. Centenary Church, Monroe Avenue, Rochester, New York.

12 vol. Nelson's Loose Leaf Encyclopedia, cost \$75.00 when new, to trade for stereopticon, Victor preferred. Rev. H. W. Hartman, Roberts, Illinois.

Fifty Cents Each. A few copies of each of the following books: "Sermons on the Bible," Chappell; "More Sermons on the Bible," Chappell; "Evolution of the English Hymn," Gillman; "Suburban Christians," Smith; "My Faith in Immortality," Barton; "Re-Thinking Missions," Laymen's Committee. Church World Press, Inc., Auditorium Bldg., Cleveland, Ohio.

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Workers' Conferences

(Continued from page 203)

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Often to hear a general address, and more often in the age group period, parents are invited, and given some responsibility other than mere listeners.

No matter where or what—every person in all the church school working force should carry definite responsibility. Whether the pastor, or superintendent, or departmental principal, or board of Christian education does it—somebody ought to see to it that every worker works, happily, profitably, and as often as is necessary. Instead of drifting the Lynndale church school manned the oars.

The Lynndale church Board of Christian Education, directly and indirectly, is the planning group back of the monthly conferences of church school workers. For the most part the initiative is given over to the church school superintendent, but kindly interest is shown and effective cooperation is given and—that is why Lynndale's Workers' Conferences grow and glow.

WHAT WE KNOW ABOUT GOD

During the preacher's first year in seminary he sat with a group of young seminary students to whom Dr. Daniel A. Poling was speaking. He told this little incident:

He was seated in his study, writing. His little son came to the door and spoke to him, asking this rather strange question: "Daddy, what do you know about God?"

Dr. Poling did not reply, but continued writing at his desk. Again, the question came:

"Daddy, what do you know about God?"

And even then, the father made no reply.

But the question was not to be denied an answer.

A third time the question was asked: "Daddy, what do you know about God?"

Slowly the great preacher turned to face his son, and made this reply:

"Not much, son, not much. But what I do know has changed my life."

We may not be able to answer all the questions men may ask us about the nature of God. But certainly, we can know what this great preacher knew—enough to say: "What I do know has changed my life!"—*Edwin M. Walker, Oklahoma City, Oklahoma.*

THE LOVE NOT GIVEN

Every year I live I am more convinced that the waste of life lies in the love we have not given, the powers we have not used, the selfish prudence that will risk nothing, and which, shirking pain, misses happiness as well. No one ever yet was the poorer in the long run for having once in a lifetime "let out all the length of all the reins."

—Mary Cholmondeley.



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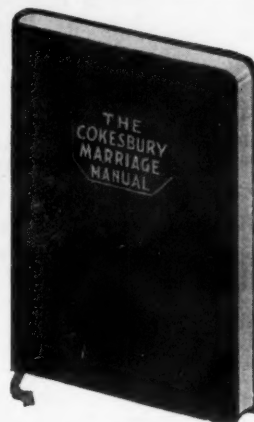
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Now is the Time for Property Replacements

MOST churches have a genuine sympathy with the efforts of the Federal government to restore prosperity through a program of purposeful buying. Unfortunately, the financial situation has been so desperate that few have been able to contribute in a substantial way to that program. *Church Management* believes that the time has come to definitely urge such buying action. In normal times the churches offer one of the great commercial fields of the country. It is estimated that they spend more than \$800,000,000.00 annually. Surely an honest effort to increase the purchasing power of the churches will be a real factor in material recovery.

I.

WE believe that a four point recovery program, by the church, may be possible in coming months. First, and the time is now ripe for this, is a program of replacement purchases. At a later date the time will come for a definite effort for the liquidation of embarrassing debts. These would range from small amounts to some of the larger mortgages which made possible new church buildings. Following the debt liquidation period will come the time for the building of special units. Many churches had plans for educational buildings, chapels and social rooms. These were laid aside during the depression. After debt liquidation it will be time to launch this phase of building. The fourth step will be that of campaigns for capital funds and the construction of new houses of worship.

II.

THE first step is an emergency one. Even if no patriotic or social impulses move churches to join in this buying effort, necessity almost demands it. Churches, in their economy, have been sacrificing their material property. Walls need paint. Carpets are getting ragged. Organs have grown squeaky and wheezy. Windows are rattling. Roofs are leaking. Side walks have become cracked. Heating plants have become faulty through lack of attention. Hymn books are dilapidated. Bibles and Psalters have covers torn and ragged. Upholstery has become dirty and frayed. With many churches it is a matter of decency of appearance and comfort of worship. The time has come when spending is a necessity.

It is surprising what a few dollars will do to rehabilitate our churches. A five thousand dollar organ, now going to pieces, may be put in first class condition through the expenditure of a few hundred dollars. An art glass craftsman can do wonders with your windows if given a few days time. There are good boiler men in your community who can bring your heating plant to first class condition. Denominational stores will be mighty glad to offer you good prices on new hymnals and psalters. A few hundred dollars will put the property in first class condition. A few months more of neglect and the expense will be multiplied.

III.

IN this program of replacement there is an excellent opportunity to give your church improvements which it has needed for some time. It is a time to add the little things which bring personality and beauty into the sanctuary. Perhaps you have been forced to give up the idea of a new church. As a less expensive substitute you may have the opportunity of making interior changes. It does not take much money to transform the old platform with its center pulpit into the proper chancel with worship appointments. The antiquated Akron plan can be transformed into a modern educational unit at small cost. There are people who can be approached for memorials. A new window, suitable lighting, altar, lectern, or other equipment is possible in this way. There are many cultural and artistic changes which can be made in the average church which will give it personality. In the rush of prosperous years bulk expenditures were the thing. Now with less money we can lavish more care on each item which goes into the building.

Then, of course, there are many practical things which are needed. Coat and hat racks, envelope holders, bulletin boards, treads for the stairs, kitchen equipment, black boards for the educational rooms, improved bookkeeping system for the treasurer, new flooring for all departments. There are a hundred things you can buy which come under this first step in the buying campaign.

IV.

THROUGHOUT the country are craftsmen and houses who have devoted their energy, for years, to the beautification and utility of the church. If they are to share in the returning prosperity it is necessary that churches make an effort to put them to work. To stand on the side lines, cheering, is hardly enough for the present emergency. *Any preacher will be able to preach recovery more convincingly if his church puts some definite expression of buying back of him.*

While the resources of *Church Management* are limited, we shall be very glad to stand as interlocutor, as far as we are able, between the churches and the craftsman and manufacturer. We shall be glad to recommend houses which can serve you efficiently and economically. We have specialized in the preparation of money raising plans, based on Christian stewardship. Some are admirably adapted for these difficult financial days. They may be able to show you the way to advance in purchasing power.

But the main thing is to sell this idea to your church. Churches which are able to begin replacement programs have the obligations of citizenship. All of us have the Christian responsibility of keeping church property in decent, worshipful condition.

Now is the time to act.

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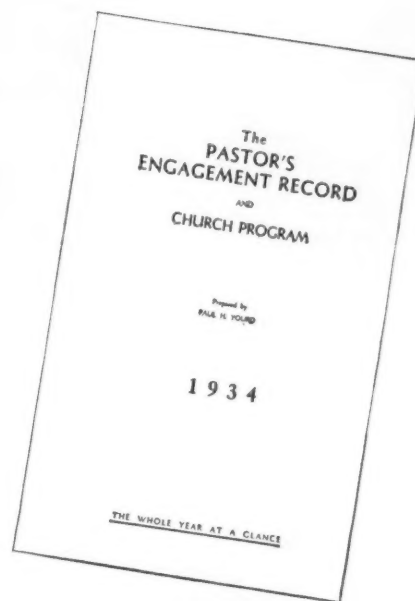
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THE sputtering "horseless carriage" was just beginning to draw the derisive laughs of the equine aristocracy when a young man with a typewriter, an idea, and a few borrowed dollars started a company to introduce a new financial plan to the churches.

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